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THE PURANA INDEX

VOLUME I

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(From A to N)

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INTRODUCTION

Some years back I delivered a lecture under the auspices of the University of Madras on the Purānas and it has been published in the *Indian Historical Quarterly*, Vol VIII, No 4 Ever since I have been pursuing the study of the subject and the result has been a feeling that a comprehensive index of the Purānas is a desideratum We have an index of Vedic literature by Prof Macdonell and A B Keith, we have also the index to the Mahābhārata by Dr Sorenson I felt that the most important branch of Indian literature, viz, the Purānas should similarly have an index for all the eighteen major Mahāpurānas But due to want of time I have confined myself to five of them viz, the Vāyu, the Brahmānda, the Vishnu, the Matsya and the Bhāgavata Though the other Purānas are of equal historical importance and cultural value, I have selected these five because they are in my opinion the most ancient compositions among the eighteen Purānas Their antiquity will be examined in the following pages in the section on the date of the Purānas

As early as the thirties of the last century Mr H H Wilson did some pioneer work in Purāna literature From the Purānas available to him in print and manuscript he came to the hasty conclusion that they are a special kind of literature 'compiled for the evident purpose of promoting the preferential or in some cases the sole worship of Vishnu or Śiva' He was also of the view that Purānas as a class of literature must have come into existence not later than the 10th century A D and not earlier than the 7th and 8th centuries of the Christian era, when Śaivism and Vaishnavism had become firmly established in the land In other words, Wilson took the view that the Purānas were sectarian in character The erroneous position which Wilson took in

regard to the Purāna literature did not go unrefuted by his own contemporaries In this connection the name of Colonel Vans Kennedy may be prominently mentioned He protested against the views of Wilson in the form of letters to the London *Asiatic Journal*, (1840-41) and these have been reprinted by the late Editor of Wilson's Vishnu Purāna as an appendix to that Purāna He put up an eloquent defence to the effect that the Purānas as a whole were as much a sacred work of the Hindus as the Vedic literature, and that Wilson misunderstood the preferential worship inculcated in this branch of literature as the exclusive worship of a particular deity and the votaries to be sectaries of either Vishnu or Śiva He strongly upheld that the Purānas must be deemed as a class of ancient literature and that there was no proof satisfactory enough to show that the Purānas were late compositions We have next a set of scholars who took an abiding interest in the study of the Purānas and these were E Bournouf who has translated and edited the Bhāgavata Purāna, Colonel Wilfred, and the compilers of catalogues of manuscripts like Thomas Aufrecht and Julius Eggeling

A considerable time elapsed when F E Pargiter by his learned publications *Ancient Historical Tradition* and *Dynasties of the Kali Age* showed to the world what amount of historical material and genuine historical tradition can be gathered from this mass of literature which goes by the name Purānas His was a real attempt to obtain definite results to reconstruct the dynasties of the Kali age He also endeavoured to study the chronology and genealogy of well-known Indian sages, seers and kings in pre-historic India These two works of his evoked a revival of interest in a closer study of Purānic literature by Orientalists Thus we have from Prof Winternitz a sound and scholarly chapter on the Purānas in his *History of Indian Literature* No less learned is Prof E J Rapson's contribution on Purānas to the first volume of the Cambridge History of India We

must also mention Willibald Kirfel, a German Orientalist who has written the Purāna Pañchalakshana, it is another successful attempt to prove that the five topics dealt with in a Purāna are not born of fictitious imagination but a representation of the evolution of the universe treated earlier in Vedic literature In this volume (*Das Purana Pañcalakshana*, 1927) all relevant common passages are collected together

Among the early Indologists it was Lassen who critically examined the application of the epithet Pañchalakshana to the extant Purānas (*Indische Alterthumskunde*, Vol I, p 499) No doubt the five topics of a Purāna are not to be found in all the Purānas, but that they deal with these topics in one way or other is a fact beyond dispute Ancient lexicographers like Amarasimha attribute the five characteristics to a Purāna treatise These five characteristics are (1) Sarga or primary creation, (2) Pratisarga, secondary creation, (3) Vamśa or genealogy of gods and patriarchs, (4) Manvantara or epocs of Manu, (5) Vamśānucharita, or history of kings of solar and lunar races and their descendants A close study of Purāna literature shows that the Purānas as a whole deal with the evolution of the Universe, recreation of the Universe from the constituent elements, genealogies of gods and seers, groups of great ages included in aeons (Kalpa) and the history of royal families of the Kali age

Recently, Indian scholars in the different Universities have been taking a keen interest in Purānic literature and reconstructing the history of ancient India and the chronology of its kings with Purānic data In fact the Purānas have now come to stay as one of the principal sources of information for ancient Indian history The growing interest in the study of Purānic literature points to the need for a critical edition of all the eighteen Mahāpurānas which should form the basis for an authoritative index of all the Purānas

The term Purana and its origin

The etymology of the term Purāna is furnished by the Vāyu Purāna, (verse 203, Chap I) which runs thus·

Yasmāt purā hi anati idam purānam

i e that which lives from very remote times In other words it means some very ancient account or very old narrative It also shows that the term was in use long before the Purānas were reduced to writing This may be *read with another stanza in the Vāyu Purāna itself which* runs as follows·—

Prathmam sarvaśāstrānām purānam brahmanā smṛtam |
Anantaram cha vaktrebhyo vedāstasya vinissṛtāh ||
(Vāyu I 60)

As if to confirm this statement, in the Matsya Purāna it is also said that it was Brahmā who first remembered the Purāna and then revealed the Vedas This means that originally there was only one Purāna, and according to one authority it consisted of a hundred crore of verses The stanza in the Vāyu Purāna together with that in the Matsya Purāṇa gives then the clue that even long before the age of the Vedas, the Purāna was thought of and was in existence This is borne out by the fact that the Vedic literature, as we understand to-day, contains mythological and mythical lore, which must have been traditionally remembered, and when the Vedas were reduced to writing, these floating legends were referred to here and there Thus there is the justification for the statement of the Matsya and Vāyu Purānas that Brahmā thought of the Purāna before he thought of the Vedas This need not mean and certainly did not mean that the Purāna as an independent literature grew up before the Vedic composition It undoubtedly *means that mythological and legendary lore existed from* remote times and was handed down to posterity without

interruption If we can rightly understand these significant statements made by two ancient Purānas, we have to infer that the Purāna or old tales existed, but not Purāna literature as such

There is also another account as to the origin of the Purānas as told by the Vishnu Purāna In fact we have to look for their origins in the Vedic literature itself The myths and legends to which allusion is made therein as well as the particular forms of prayer and worship inculcated, afforded ample material for the later compiler of the Purāna especially the *sarga* and *pratisarga* portions These portions are intimately connected with the origin of the world It is not difficult to believe that cosmogonic hymns of the Ṛg Veda Samhitā afforded a convenient material to build up a literary superstructure There is therefore much justification for the remark of Prof Macdonell that "those 'cosmogonic' hymns of the Ṛg Veda were not only the precursors of Indian Philosophy but also of the Purānas" (*History of Indian Literature*, p 138)

Not only the *sarga* and *pratisarga* portions of the Purānas are indebted to the Vedic literature but also the numerous ancient legends which are scattered in the Brāhmanas (also included as a branch in the Vedic literature) The Brāhmanas mainly deal with the sacrifices and different rites and ceremonies and also contain special spells and prayers In these particular forms of worship and prayer which are associated with the legends of yore, we are led to think that the foundations of the later Purāna literature were laid According to Weber (*History of Indian Literature*, 1914 p 24) the miscellaneous topics and subjects in the Purānas had their sources in these Vedic legends which were elaborated in content and character Thus arose a distinct class of literature which goes by the name, of Purānas by the commencement of the epoch of the Upanishads

Though we have been dealing with the Vedic origin of the Purāna there are informing stanzas in the Visnu Purāna which deal with their origin and evolution According to this testimony, Vyāsa, the sage, originally compiled what is known as the Purāna Samhitā and taught it to his disciple Lomaharshana He was the Sūta or the professional chronicler Because he was a Suta we must not misunderstand that he held an inferior position Lomaharshana was, on the other hand, a great sage He had under him six disciples These were Agnivarcha Maitreya Sāmśapāyana, Kāśyapa and Sāvarni To them he imparted the Purāna Samhitā as he heard it from his guru Vyāsa He and his disciples were then the famous chroniclers of ancient India and their versions were respectfully heard in different learned assemblies, specially called for on the occasion of the performance of great *yajñas* by the reigning monarch of the realm

In the Agni Purāna (Ch II, 70, vv 10-13) the same version is told but with a slight variation This Purāna makes Vyasa imparting the Purāna Samhitā to his own six disciples If we compare the names given here with the names mentioned in the Vishnu Purāna (Bk III, ch 6, vv 17-19) four names are common The names given in the Brahmānda and Vāyu Puranas as the disciples of Lomaharshana, also spelt Romaharshana, though slightly different, are common Among these sages the names of Kāśyapa, Sāvarni and Sāmśapāyana are mentioned as the authors of an independent Purāna Samhitā and these three together with Romaharshana composed what is known as the Mūla Samhitā (sometimes Purva Samhitā) of the Purāna literature This would demonstrate that this was the first Samhitā or the original Samhitā from which the later Purānas developed, adding more information to what already existed Among these again priority is given to Lomaharshana Samhitā, then came Kāśyapa's, then Sāvarni's and lastly, Śamśapāyana's Unfortunately these Purānas have been lost to us, but it is said that they con-

tained four *pādas* or divisions which were named *prakriya, anushanga, upodghāta* and *upasamhāra* But these *chatushpādas* are preserved to us in the existing versions of the Vāyu and the Brahmānda

The Purāna writers who had an insight into these original versions spread far and wide the traditions contained in the Purānas Though they did not merely repeat *verbatim* what they heard from their master, they did not tamper with the accounts narrated to them They added something more here and there and thus enlarged the scope and contents of the Purānas The expressions like *anuśusruma, smrtah, iti nah śrutam* or *iti śrutam* are enough to point out that they carried on the tradition of the land faithfully In some of the later Purānas also, the terms like Purāvit, Purānajña, Paurānika Jana, Vamśavit show the author's intimate acquaintance with the extant Purānas and their indebtedness to them

This indirectly shows that ancient India was not devoid of historians and historical literature *Vamśavit* and *Vamśavittama* are epithets which can be translated generally as 'historians of the ordinary type' and 'historians of authority' Even among them were a few specialists as is evidenced by the expression, *Somavamśavit*, an authority on the history of the lunar race Those who went about preaching and teaching the Purānas not only on the occasion of sacrifices but also in other places were known as Sūtas The term Sūta has three distinct meanings (1) a great rishi and *ayonija*, (2) a charioteer, (3) a citizen of the Anūpa country This Anūpa country is said to be on the east of Magadha In addition to this there was in later times the Sūta of the mixed caste (*pratiloma*), i e, a person born of a Kshatriya father and Brahmana mother, was a Sūta by caste This occurs both in the Mānava Dharma Śāstra and the Mahābhārata

Mr F E Pargiter who has made a special study of the Purānas has been confused with this term Sūta as an ordi-

nary human being belonging to a *pratiloma* caste, being the narrator of the Purānas Pargiter is undoubtedly wrong in his thesis The mythical Sūta sprang out of the sacrificial fire of the first king of the earth, Prthu He was therefore a venerable sage and *ayonija* He first chronicled the story of Prthu The Sūtas who were the narrators of the Purānas and chroniclers of the kings, belonged to this family of the sage and were sages themselves Thus it can be asserted without any fear of contradiction that the Purānas were narrated in different places by the sages who were known as Sūtas, being themselves versed in Vedic literature

Based on this untenable theory Pargiter had built up another theory styling these Puranas as belonging to a distinct Kshatriya tradition On this western scholars began to speak of the Kshatriya literature, a Parivrājaka literature as distinct from Brahmanic literature Surely these are imaginary theories, which have no legs to stand on According to the Hindu tradition the Puranas are the fifth Veda, and those who follow it are followers of the Vedic school. *Even in the Vedic literature there are Kshatriya sages and* families to whom hymns are addressed Taking the Ṛgveda, for example, nine families are mentioned of which the three, *viz, Vaivasvata Aila, and Cākshusha are Kshatriyas There* are again hymns in the Veda whose authorship is assigned to Vivasvān, Manu, Pururavas, Yayati Māndhāta, Viśvāmitra, etc, names which are ever the pride of not only the Kshatriya community but of all communities From these several references is it proper to term this portion of Vedic literature as Kshatriya literature ? So there is no justification *either taking the Sūta to be an ordinary man*, or the classification of Sanskrit literature as Brahmanical or Kshatriya

From this digression we shall revert to the topic under *discussion* By the *time of the Atharvaveda Samhitā* (v 19 9 11 7 24), the Purānas had assumed some inde-

pendent form and their compositions were generally familiar with the literary people of the land, though not with the masses It took some more time before they were familiarised among the masses, and the latter took any interest in them A reference in the Atharvaveda Samhitā from the verse addressed to the sage Nārada is evidently taken from some Purana But we cannot determine the name of the Purāna which was given to Nārada But we can confidently assert that some Purānas were in existence

The same inference can be drawn from the use of the term in the Upanishads That a definite work is meant is seen from the seventh book of the Chāndogya Upanishad where Narada explicitly says that he had mastered the Itihāsa and Purāna (VII 1 2 and 4) When we come to the epoch of Sutra literature we find reference to the contents of the Purānas profusely quoted The Āpastamba Dharma Sūtra for example, definitely mentions that the quotation was taken from the Bhavishyat Purāna The Purānas are again mentioned by name in the Mahābharata (I 5 55 ff) both in their special and general sense In a later book of the epic (Bk XVIII) there is a definite mention of the Puranic literature as a class, and the names of eighteen Purānas as handed down by tradition

Further among the particular class of literature prescribed for a prince as an important branch of study, Kauṭalya, who belongs to the fourth century B C , mentions the Purāna in his epoch-making book, the Arthaśāstra If we go further and examine literature by Amarasimha, one of the ancient lexicographers, he mentions Purānas and gives pañchalakshana as the attributes to a Purāna treatise Thus it is evident that the Purānas have become popular even in times before Amarasimha It was honestly felt that it will take more than a life time to study the Vedic literature and as a result this Vedic literature was the monopoly of the few But the masses hankered after some religious literature which would give them the old legends and tales and

which would give them mental peace So the Itihāsa-Purāna literature became popular with the masses As they contained many interesting and valuable information, arrangements were made to expound them for the benefit of the public in the common hall of the village or town It formed a useful course of general and adult education for which we are crying to-day

It would appear that even men of letters went to hear the expositions of these Purānas An instance in point is as furnished by the *Harshacharita*, that Bāna himself went to hear the Vāyu Purāna in his village In general the Purānas contain many forms of worship and prayer, superstitions, a crude knowledge of geography and history, legendary descriptions of places of pilgrimage and rituals, some knowledge of astronomy and astrology, different schools of philosophy, easy methods of attaining salvation and others These and other topics of a common place interest would cater largely to the taste of the common person In this way the Purānic literature contributed largely to general culture

Tradition has unanimously accepted the existence of eighteen Mahāpurānas and eighteen Upapurānas The Upapūrānas are very late productions and are much more of a sectarian character while they are of purely local interest Their value to the student of history and even religion, is very little and therefore we may dismiss them for the time being Confining them to the Mahāpurānas, one classification is according to the preferential worship of deities like Śiva, Vishnu, Devī From the nature of the subjects dealt with, it is wrong to assume that the ancient Purāna literature was divided into few water-tight compartments like the Śaiva and Vaishnava On this unfounded assumption, these works of value are looked upon as sectarian in character and extent Whatever classification any Purāna may come under, the fact is that every Purāna

speaks of almost of all deities For example, in the so-called Śaiva Purāna, we come across legends of Vishnu, Brahmā and other gods together with their heroic exploits This can be seen from the Vāyu Purāna itself In the same way, in the so-called Vaishnava Purāna, the legends of Śiva and other deities largely figure Some Purānas extol the legendary exploits of a particular deity, and thus seem to inculcate preferential worship to that deity From this we cannot rush to the conclusion that that Purāna is exclusively Śaiva or Vaishnava Though a particular deity is extolled, it cannot be said that the other deities were ignored or condemned One interesting point about these Purānas is that every Purāna specifies the number eighteen together with their names If it is really sectarian, it will not make mention of other sectarian Purānas

It is difficult to ascertain the time and the occasion when these eighteen Purānas were moulded into their present shape It does not stand to reason that all the Purānas were composed at one and same time and afforded the occasion to the compiler of each Purāna to mention the names of the eighteen The eighteen versions seem to have been the result of their version in different parts of the land We would be lacking in historical sense if we say, that all these Puranas were confined to a certain locality like the Naimisharanya At the most the then busy centres of religious activity were perhaps the locale of the Purāna compilations The chief places of pilgrimage were often thronged by a large number of people from all parts of India, and were the best venue for the propogation of this literature From the detailed glorification of certain places, we may venture to conjecture that the particular version of the Purana sprang up in that centre A Purāna that deals with the Gayā māhātmya in extenso may be reasonably taken to have been compiled in the city of Gayā or its environs In that way we must look for the compilation of this or that version of a particular Purāna in one locality or other

The Age of the Puranas

No question is more intriguing and more difficult of solution than the determination of the age of the Purānas It has been admitted on all hands that there are eighteen Mahāpurānas and these are mentioned in the epic Mahābhārata, by hearing which, it is said, that one gets the same spiritual glory as he would get otherwise This may mislead a superficial reader that the Purānas were generally compositions preceding the Mahābhārata But if we examine the contents of the Purānas we are driven to the conclusion that several Purānas are to be placed after the composition of the Mahābhārata It may be that some of the Purānas were prior to the epic. But in dealing with the royal dynasties the Purāna or Purānas added to the already existing material Hence, the composition of the Purānas is to be spread over a long time covering several centuries from the epoch of the Brāhmanas and the Upaniṣads to the age of the Guptas and after Further a close study of the Purānas shows that some were composed in the period prior to Mahāvīra and Gautama Buddha, while most of them came into existence in the epoch following them

From the terms occurring in the older Purānas *arhata, budhyate, budhāya* it has been pointed out by some writers that these terms refer to the Jaina and the Bauddha and must therefore be later in composition But the fact is that nothing of the kind is mentioned and from the circumstances in which these terms occur, one has to understand them in their literal sense, viz, 'one who is honoured', 'one possessing wisdom' These are epithets which are addressed *to Śiva as one of his names and they have nothing to do* whatsoever with Jainism or Buddhism In the Vishnu Purāna it is said that in the dispute between the Gods and Asuras, Vishnu created Māyāmoha whose followers were designated as *arhats* The scene of this occurrence is laid on the banks of the Narmada away from the birth-place of

these so-called heretical sects which was in the Magadha kingdom. In propounding a theory we must take into account the circumstances in which an incident took place and also the place of its occurrence.

The Purānas then constitute a work of various periods in succession. For example, one and the same Purāna may have spread over a long period of some centuries. The kernel of the Purāna may have been born in the earlier times, and its contents could be amplified in the course of the following centuries. Thus we have the Purānas belonging to the epoch of the Upanishads, to the Sūtra treatises, to the epics, and to the post-epic periods. Therefore every Purāna must be judged by its contents, by its external and internal evidence, and its chronology fixed accordingly. We *shall not attempt here at an examination of the date of all* the Mahāpurānas but we shall confine ourselves to the five Purānas indexed in these volumes.

The Vayu Purana

We know it as a matter of fact that every Purāna furnishes us with a list of the eighteen Mahāpurānas. But all such lists are not identical, they vary slightly from one another The Vāyu Purāna, for example, is omitted in the lists of the Padma Purāna, the Vishnu Purāna, the Bhāgavata Purāna and Mārkandeya Purāna The lists in the other Purānas do not fail to include the Vāyu Purāna as a Mahāpurāna Sometimes the Vāyu Purāna is identified with Śiva Purāna and sometimes with Brahmāṇḍa Purāna. As many as six Purānas have the name of Śivapurāna in their lists But a close examination of the contents of these two Purānas shows that Vāyu and Śiva are not identical.

The apparent confusion may be due to the Vāyavīya Samhitā tacked on to the end of the extant Śivapurāna. But again there is no similarity between the Vāyavīya Samhitā and the Vāyu Purāna It is reasonable to assume therefore that the Vāyu Purāna is an independent Purāna and has nothing common whatsoever with the Śiva Purāna or its section.

We have already examined the contents and the date of composition of this Purāna in a separate booklet entitled *Some Aspects of the Vayu Purana* published by the University of Madras, (in 1933) We shall for our present purpose touch upon the problem of its date

As we shall show presently, some portions of the Purāna can go back to the fifth century B C and earlier, while other portions must have been added or revised at the end of the third or fourth centuries of the Christian era We are told in the *Harshacarita* that Bāna attended the exposition of the Vāyu Purāna in his village Bāna could not have lived later than 625 A D and therefore the Purāna was very much earlier The epic Mahābhārata and its supplement Harivamśa definitely make mention of the Vāyu Purāna (III, 194, 15), and therefore it is reasonable to take that this Purāna is much anterior to the didactic epic In its recommendation of particular modes of dancing accompanied by music to the ascetics as a means of attaining salvation, the Purāna is on a par with the Yājñyavalkya Smrti where similar descriptions are found (III, 1, 13) According to the late Ganapati Sastri, the Law-book of Yājñyavalkya is much earlier than the *Kauṭalīya*, for which the generally accepted date is the 4th century B C

In the same way the Purāna nowhere makes mention of religious sects like Buddhism and Jainism which came to stay in the fifth and fourth centuries B C The Purāna is further an ardent advocate of the ancient Yoga theory In as much as its injunctions regarding the practice of Yoga can be traced to Chalcolithic period of Indian history, as evidenced by the statues of the proto-historic and prehistoric Indus valley sculptures, we can say that it is the oldest of the Purānas, though we cannot say that it is as ancient as the Indus valley culture

A study of the religion and philosophy of the Purāna shows that the Purāna is a typical representative of the transformation of the old Yoga school incorporating into it

the salient features of both Yoga and Sānkhya This metamorphosis took place perhaps in the period of the Upanishads, and therefore may be dated roughly in the fifth century B C It is interesting to know that the Purāna prescribes feeding of Yogis and ascetics for the Srāddha, a practice which has long fallen into disuse The fact that the Purāna harps on this is itself an eloquent testimony to its antiquity It may be noted in passing that this Purana does not preach exclusive worship of a particular deity

We can add to these the artificial style of the Purāna which recalls the language of the plays of the famous dramatist, Bhāsa The late Ganapti Sastri has assigned on substantial grounds that these plays belonged to the sixth century B C The common features of the plays and the Purāna is the use of a large number of archaic (*arsha*) words and a large number of grammatical irregularities which suggest a period when the canons of grammatical treatise were still in the making The references to Vyākarana Bhāshya and Dharmasāstra in a single line does not help us much in our enquiry Again there is no reference in this Purana to the Tantric system of worship which consists of Devi conceived as Śakti though we do not dispute the fact that Śaktism as a form of religion was already in existence But it is almost certain that this form of worship was not quite popular during the age of the Vayu Purāna

According to its own version in the later chapters dealing with royal dynasties the scene of the Purāna is laid in the reign of the Paurava king Adhisimakrishna who is said to have lived before the commencement of the Kali age But his contemporaries were Senājit of Magadha and Divākara of the Ikshvāku dynasty According to Prof Rapson the genealogy assigned indicates a more definite date, for 'of his immediate forbears Aśvamedhatta Śatānika, Janamejaya Parikshit all but the first, his father Aśvamedhatta, are no doubt to be identified with kings of the same names who appear in the Brāhmanas' Therefore we have to look

for a date prior to 1110 B C for Adhisimakrishna From this we cannot imagine that the Purāna was composed as early as 1110 B C It may be that a particular teacher narrated the ancient Purāna when Adhisīmakrishna was ruling The same version was more or less continued orally when it was reduced to writing perhaps in the 5th century B C But there are portions in dealing with dynasties of the Kali age, where reference is made to the reign of Chandragupta I of the Gupta dynasty and also to the Huns who invaded India some time after And this portion according to us was added to the verse already existing

According to astronomical data furnished by this *Purāna it may be placed at a period between* B C 204 and A D 44 In as much as almost *verbatim* quotations from the Upanishads are made in this Purāna, we would not be far wrong in assigning this Purāna to the epoch of the early Upanishads From the 5th century B C the Purāna was enlarged, and this went on growing till 500 A D We therefore conclude that most of the portions were reduced in writing about the 4th and 5th centuries before Christ and the other portions were added now and then until it reached its present form somewhere between 350 B C and 500 A D

The Brahmanda Purana

Already the suggestion has been made that the Vāyu Purāna is sometimes identified with the Brahmānḍa Purāna There is still a further suggestion that the Vāyu Purāna and the Brahmānḍa Purāna were originally one Purāna and later on became separate into two Purānas No doubt passages there are common to both the Purānas It is reasonable to conjecture therefore that one is indebted to the other by borrowing many a passage from several sections But tradition persists and includes Brahmānḍa Purāna as a Mahāpurāna in the lists of all the eighteen Purānas It is only the Vāyu Purāna that is omitted in some but this is not the case with Brahmānda It may be that the Vāyu Purāna was composed later than the Brahmānḍa and vice versa

But the Brahmānda has been reckoned as also the Vāyu as the oldest Purānas now available Perhaps the Brahmānda was a contemporary of the Vāyu Purāna

The Brahmānda Purāna contains almost the same accounts as given in the Vāyu Purāna It is divided into four books and furnishes the impression that it is one of the oldest Purānas But what interests us is the Lalitopakhyānam portion of the Purāna which forms the fourth book and consists of more then forty chapters At this time the popular practices and beliefs about the Śakti cult were crude and strictly local In introducing the Lalitopakhyāna portion in the Brahmānda Purāna, the compiler of the Purāna must have felt that what may be regarded as the most debased side of Hinduism must be put an end to, and literature dealing with Her immanence was a crying necessity The term Lalitā means lovely, elegant, or charming *

The Devi worship in India can be traced to remote antiquity, and in Vedic literature the Devi who is named Umā is no other than Brahmavidyā In other words Devi has pleasing aspects and evokes not awe or dread, but lofty spiritualism and philosophic calm In this book of the Brahmāṇḍa Purāna the Devi is elevated to a very high place a place even worshipped by Trimūrtis In this section we have a description of the origin of the goddess, of the construction of Śripuram on which was modelled the Śrichakra the war with Bhaṇḍāsura and the final triumph of Lalitā The Lalitā worship or Devi worship is not anything new but one accepted and approved by the Vedas The Devi for one purpose or other manifested herself in different ways and with different names, and the manifestation of Lalitā was to get rid of Bhaṇḍāsura who was even a match for gods like Brahmā Vishnu and Śiva Her glory

* Valmiki speaks of *apsaras* Rambhā as Lalitā and the commentator comments the term as Sundari i.e. charming But this has nothing to do with the cult

and greatness are celebrated in the extant work entitled the *Lalitā Sahasranāmam* but this seems to be a composition later than the celebrated Śankara, who is commonly placed in the early years of the eighth century

There is a well-known tradition that the great Śankarāchārya wrote a commentary on the Lalitā-Triśatī He thus attached a special significance to the worship of Lalitā by addressing her with three hundred names of the Triśati It has since then become a recognised mode of worship of the Devi by the orthodox Hindus for the advancement of their *moral and material welfare It would thus seem that the* Lalitā cult was popular in the days of Śankarāchārya himself Even Kālidāsa who perhaps lived in the 1st century B C refers to the worship of Devī and though he mentions her by the name Candikā, still he lays emphasis upon the *saumya* form of Devi worship This is perhaps due to the Lalitā Upākhyānam of the Brahmānda Purāna So we have to conclude that whatever be the purpose of the manifestation of Lalitā, the Devi worship or worship of the world mother (Jagatām Mātā) was prevalent from Vedic times, and the Purāna compiler was particularly interested in narrating the story of Lalitā and thus laid stress upon its importance

According to the Brahmānda Purāna the Lalitā cult was the most efficacious The principal centres of Śakti worship as referred to in this Purāna are Śrinagar, perhaps in the present Kashmir and Kānci in South India From the foregoing study the conclusion is inevitable that the Brahmānda Purāna can come under the category of some of the oldest Purānas As the major portions of the Purāna *are indebted to the Vāyu Purāna, we may safely* venture the guess that the Brahmānda may be the immediate successor to the Vāyu Purāna, and the date for the Brahmānda would almost be the same as that for Vāyu In other words, the composition of this Purāna may be roughly assigned to about the 4th century B C though we cannot be positive

that the Brahmānda Purāna in its present form came into existence even then

THE MATSYA PURANA

As in the case of the Vāyu Purāna the scene of this Purāna is laid in the sacred forest of Naimisha where many of the great sages of India assembled to witness the sacrifice of Adhisimakrishna, the Paurava king of much celebrity Here too the list of 'future kings' is continued till the last of the kings of Āndhra dynasty The Guptas are not mentioned And this gives the certain clue that the last redaction of the Matsya Purāna must have taken place not later than the commencement of the Gupta epoch and immediately after the dismemberment of the Āndhra empire The latest date for the Purāna must be found somewhere towards the close of the third century as the Guptas commenced their rule from about 320 A D But this does not solve the problem The real difficulty lies in fixing the upper limit of the Purāna Though the Purāna definitely says that Adhisimakrishna was the reigning king by the use of the expression, *Sāmpratam* we cannot assign such an early date to this Purāna Perhaps some portions of the Purāna must have been in existence then Subsequently additions were made from time to time until the beginning of the Gupta era

As it refers to the flood legends it must be posterior to the Satapatha Brāhmana, forming part of the Yajurveda and anterior to the Grhyasūtras From the latter he differs in point of injunctions such as *Ekoddistam, Āmaśrāddham, Pindanirvapanam*, etc The Purāna mentions the names of Vyāghrapāda, Patañjali and Kātyāyana, and also refers to the Arthaśāstra and Bābhravya Pāñchāla It also refers to the Nāṭyaśāstra of Bharata From these references the Matsya Purāna must be undoubtedly post-Pāninian

But in speaking of the style of architecture it refers to the śikhara style which undoubtedly originated with the

Mauryas It is familiar with the twin epics the Mahābhārata and Rāmāyana In some places it seems to refer to the sections in the Bhāgavata Purāna Perhaps the Bhāgavata Purāna supplemented what was actually wanting in that Purāna

There is also an interesting reference to Vaikhānasa It presupposes an elaborate form of image worship and furnishes details as to the architecture of the temples The Vaikhānasa sūtra is referred to by the Baudhāyana Dharma Sāstra In the epoch of the Matsya Purana and very much earlier, the Vaikhānasa school had come to stay and the Pāncharātra was yet a thing of the future Further the Purāna mentions the worship of the moon as an independent deity It is only from the days of Varāhamihira that the worship of the moon came to be merged as it were in that of the sun Though we have no temples extant solely dedicated to the moon, traces of ancient modes of worship of that deity still linger in the Tamil land, for instance, the *Piraitoludal* or seeing the moon on the third day after the New Moon There is also an interesting reference to the use of betel leaves We need not go into other references but we may safely say that the date of the Matsya Purāna is probably to be spread over a number of centuries commencing with the 4th century B C and ending with the 3rd century A D

Though there are certain data which may bespeak of a higher antiquity, still the language and style of the Purāna preclude us from being guided by mere references, some of which might have been accidental There are no archaic expressions and the Purāṇa indicates that it is far ahead of the Sūtra form of style employed by the authors of the Arthaśāstra and Kāmasutras The stanzas are couched in elegant literary style in conformity to the Pāninian standard Though we cannot definitely fix a period for the upper limit of the age of this Purāna, still we would not be far wrong if we fix it at the 3rd century B C It is quite plausible that

some of the Purāna texts are older, but we are actually concerned with the probable period during which the Matsya Purāna as we know to-day, took its shape

According to Pargiter ' there is an apparent indication that a compilation was begun in the later part of the second century in the Āndhra king, Yajñasri's reign, for, five manuscripts of the Matsya Purana speak of him as reigning in his ninth or tenth year" As against this theory two objections can be raised One is that the reading in one manuscript militates against another Even granting for the sake of argument, the reading is correct what answer have we to give for the continuance of the list to the very end of the Āndhra dynasty ? If we have to take as Pargiter would have it the Purānic list must come to an end with Yajñaśrī, but it is not so The kings who succeeded Yajñaśri are correctly and precisely mentioned It appears more logical *and more reasonable that in that century the dynastic portion* was brought up to-date for other portions of the Purāna bear an air of antiquity about them On this account we can very well assign to this Purāna a place among the *oldest of the Puranas If by the term 'oldest' is meant only* second century A D we are not only prepared to grant it but also to go further back by three or four centuries (See, for details the *Matsya Purana a study,* published by the University of Madras 1935)

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vamśa bears correspondence and similarity in some cases, and it has been said that the Vishnu Purāna must be indebted to the Harivamśa giving a late date arbitrarily to the latter Whatever be the similarity between the Harivamśa and the Vishnu Purana, *it need not deter us from determining the* date of the Vishnu Purāna The remarkable fact about this Purāna is that it is the work of a single hand, for it presents a single whole with a well prepared plan In its historical portion the account of the Gupta dynasty is given, but this does not mean that the Purāna was composed then, but more material was added at that time

Though the various Purānas existed, the late H H Wilson selected the Vishnu Purāna for translation into English as it treats of the five specific topics or pañcalakshna, and as it was not sectarian in character The Purāna itself is divided into six books, the first devoted to the primary and secondary creation, the second to the legend of Bharata the third to a description of the leading institutions of the Hindus, the fourth to the kings of lunar and solar dynasties of India, the fifth to the life of Krishna, and the sixth to the dissolution of the world in both its major and minor cataclysms We have been rather at length upon the material contained in each book of this Purāna to disillusion a section of the people who regard it as a Vaishnava Purāna and consequently sectarian in character But the fact is otherwise Its teachings were not intended solely for the Vaishnavas but appeal to all classes of people who regard *the work as a sacred one expounding Vedic literature and* Philosophy

Another factor of much importance is that a student of this Purāna fails to notice the fasts and feasts the ceremonials and ceremonies, festivities and sacrifices, all connected with the deity called Vishnu From the absence of these rituals one may infer that this Purāna was not intended for the propagation of only the Vaishnava religion What is more remarkable is even the sacred places, the places of

pilgrimage dedicated to Vishnu, and his worship are not mentioned From this we have to conclude that these special rituals had not yet come into existence at the time when the Purāna was reduced to writing This fact compels us to rank it among ancient Puranas, perhaps as the oldest among them

In this connection we can once again point out that a sort of homogeneity pervades the whole of this Purāna and it hardly indulges in Māhatmyas and the like which are found in the other literature of this class These facts force us to conclude that this Purāna perhaps belonged to the age of the Upanishads when there was wide speculation about the philosophy of religion, and when there was no glorification of this god or that, and when there was faith only in one God who pervaded the whole universe and manifested himself in different ways for specific purposes If we take these things into consideration, the Vishnu Purana must be contemporaneous with the Atharva Veda Samhitā but it can be safely placed in the 6th or 5th century B C Though orthodox tradition would assign a much higher antiquity to this Purāna, a critical student of history would place its composition in the epoch of the Upanishads which may be roughly said to extend from the seventh to the fourth century B.C

A word might be said about reference to it in ancient Tamil literature In the Tamil epic Manimekhalai, roughly of the second century after Christ, in the course of a discussion of the various religious activities in the Tamil land at a gathering at Vañji, the renowned capital of ancient Cheras, there is a significant phrase *Kadal Vanan Purānam ōdinan* (Canto 27 11 98 99) This means that the Purāna dedicated to *Kadal Vanan* which is simply an epithet of Vishnu, (the God who had the colour of the sea) is mentioned Then it is reasonable to take the view that this reference in the Manimekhalai is distinctly to the Vishnu Purāna, and that the Vishnu Purāna was known to the author of the Mani-

mekhalai For a Purāna to be popularised and expounded, and that too in the Tamil land, it must have taken a considerable time after its composition was made Therefore, this evidence of Tamil literature may possibly point to a much higher antiquity than the second century A D And we are inclined to put it down to a date much earlier than the fourth century B C which has been even suggested to some Purānas by the late scholar V A Smith (V A Smith *Early History of India*, 4th Edn pp 22-24, V R R Dikshitar, IHQ, 1931, the *Age of the Vishnu Purāna*, V R R Dikshitar, the *Age of the Vishnu Purana* being a paper read at the Indian History Congress, Cuttack, 1949) There are at least four or five Purānas which existed some centuries before the Christian era and we have no doubt that one such Purāna is the Vishnu Purāna

THE BHAGAVATA PURANA

Scholars, European and Indian, have now come to believe that the *Muktāphala* was after all a work much dependant upon the Bhāgavata Purana, and in his *Harilila*, Bopadeva has simply indexed the Bhāgavata Purāna It has been admirably pointed by Prof Winternitz that the Bopadeva theory cannot stand critical examination (*History of Indian Literature*, Vol I, p 556) The Śrimad Bhāgavatam which is undoubtedly a Mahāpurāna is commonly regarded as Vaishnava Purāṇa No doubt it deals with the *avatārs* of Vishnu, particularly with the *avatār* of Krishna Be it noted that Krishna is a common god even to-day much worshipped by the people The Śrimad Bhāgavatam conceives Krishna as a Vedic god, and in the Bhāgavata there is also the glorification of Śiva and there is no sectarian animosity towards Śaiva worship

Most vital to our point is the cult of Sankarshana-Vāsudeva which prevailed from the 6th century B C to about the 3rd century A D In the religious system of India, Pānini and Patañjali referred to Vāsudeva as a divine being glorified by the Sātvatas, one of the Yādava tribes when Śri

Krishna was flourishing The Bhāgavata says that Vāsudeva and Baladeva were regarded as gods by Sātvatas, corroborated by the Nārāyaniya section of the Mahābhārata Even the Tamil country was familiar with this cult as could be seen from the Śilappadikāram, a Tamil classic of the second century A D The cult of Balarāma was slowly given up and in the new system of religion that arose, only Vāsudeva remained as the supreme God who was identified with Nārāyana We are at some length on this question because the Bhāgavata Purāna does not mention in so many words the Sankarshana-Vāsudeva cult It would appear then that the Bhāgavata Purāna was composed after the Vāsudeva-Sankarshana cult disappeared, and when the Vāsudeva cult was all in all This must have been the time when the imperial Guptas were rising into prominence

We have therefore to dismiss the theory of R G Bhandarkar *and Pargiter as to the date of this Purāna, and there* should be no hesitation in putting it down as a work of the 3rd century A D The reference to Vishnu Purāna in the Tamil classic of 2nd century A D must show, as has been already said, that it must have been composed some two or three centuries before The Bhāgavata which follows the Vishnu Purāna in its major details, must be more or less in the neighbourhood of the date of the composition of the Vishnu Purāna It would not be then unreasonable to say that the Bhāgavatam was a work of the third century A D

When we are examining this question two things strike a student of history One is the prominence given in the religion of the Guptas to the worship of Varāha, the third incarnation of Vishnu and the other is that the imperial Guptas styled themselves as Paramabhāgavatas meaning that they were wedded to the cult of the Bhāgavata The Bhāgavata school was characterised by the system of Bhakti or devotion The Śrimad Bhāgavatam deals with Varāha Avatār *in extenso* and the term *Bhagavān* as understood in those days was applicable to any god or sage who had all

the six attributes connoted by the term *Bhaga* In these circumstances we are obliged to think that the imperial Guptas, Smārtas as they were, held as sacred the Śrimad Bhāgavatam as its tenets appealed to them most We conclude therefore with Sir Charles Eliot that the Śrimad Bhāgavata could not belong to the latest class of Purānas, for " it seems to contemplate the performance of Smārta rights, not temple ceremonial " (For details, see my article in the Journal of the Madras University, January and July 1949, pp 87 to 95 on the *Date of the Bhāgavata Purāna*)

THEIR HISTORICAL VALUE

To the historian of ancient India, the Purānas are an unfailing source of information They help us to reconstruct the history of Indian culture and civilization By culture and civilization we mean the history of Indian polity, of Indian society, the history of religion and philosophy, legal history, the history of arts and crafts, architecture and iconography besides royal dynasties and the period of their rule With regard to the Indian political institutions in the past, there are some valuable chapters in several Purānas and particularly in the Matsya Purāna The elective and hereditary character of monarchy, the king's rights and duties, the qualifications of councillors and ministers, systems of taxation, and administration of justice are all found described with a wealth of detail Some Purānas like the Agni Purāna furnish material for the construction of fortifications, rules of warfare methods and weapons of war, diplomacy, etc (See also V R R Dikshitar, on the *Polity of the Purānas* in the "Indian Review", 1935, No 6 Madras)

In the same way a student of sociology will meet with details with regard to movements of people, their manners and customs, and in short their culture There are materials *about the castes and tribes of ancient India, both indigenous* and foreign For example, the Vishnu Purāna speaks of the Kirātas on the eastern boundary of Jambu-

dvipa and the Yavanas on the western territory There are also enough material as to the conventions of society and how their non-observance led to the degradation of persons We also see how people were divided into a number of communities and how this division was made to rest on occupation and profession, and how their hereditary character promoted family spirit in all walks of life

From the point of view of the development of Indian religion and philosophy the Purānas are again infalliable sources In some of them we find the Sāmkhya system predominating They preach in detail how to observe *karma*, *yoga* and *bhakti* In season and out of season they teach how to cultivate detachment and aim at the identification with the supreme spirit to get riddance of *samsāra* Further a student of law and legal institutions will find ample scope to write a legal history of the Hindus Many chapters in several Purānas seem to be a reproduction of the old Dharmasūtras and Dharmaśāstras There are regulations relating to varna āśrama and administration of justice There is equally valuable information with regard to arts and crafts Even serious students of Hindu music are baffled by chapters especially in the Vāyu Purāna and the Brahmānda devoted to music There is plenty of reference to painting dancing and other arts

References are made now and then to guilds and corporations discharging their functions satisfactorily according to conventions There are also passages in some Purānas about the development of architecture and iconography The origin of house-building is furnished by the Brahmānḍa Purāna and supplemented by the Matsya Purāna Temples and temple-building as well as image-making are also dealt with Installation of images on auspicious occasions covers portions of the Purānas especially in the Matsya Purāna These and other things are all found scattered in the pages of the Purāna literature And a student of ancient India will be profited by critically studying them

By far the most important chapters in the Purānas are the Vamśānucarita portions The historians of ancient India have tested this material in the light of archaeological and epigraphical evidences and found them almost accurate The Purānas which speak of the royal dynasties are twelve in number The version of the Vishnu Purāna with regard to Mauryan dynasty and of the Vāyu Purāna with regard to the early Guptas has found general acceptance among scholars We are not concerned with the lunar and solar race of kings, but after the war of the Mahābhārata, which Pargiter is inclined to place about 1100 B C, three lines of *kings are mentioned These are Purus, Ikshvākus and the* kings of Magadha The history of these three dynasties formed largely the history of ancient India There is a continuity in the dynastic list up to the epoch of the Āndhras The Purānas place the Āndhras after the Kanva kings and calculate the intervening period between these two dynasties to be 157 years This has to be discredited, for the first of the Āndhra kings is said to be much earlier in date than the first of the Śunga kings

Several Purānas contain accounts of genealogies of *kings It is not possible to say which accounts are the oldest* and which are reliable With regard to names of kings and their rule there seems to be some difference of opinion among the Purāna writers, though there is general agreement in the majority of cases An examination of the lists in individual Purānas would be of no value to the historian on account of corruptions and omissions and even interpolations. *The extant Brahmānda Purāna, for instance, does not contain the latter half of the Ānava genealogy,* the Paurava genealogy and a portion of the dynasties of the Kali age, but these are found in the Vāyu Purāna

There is again an incomplete version of the North Pāñchāla genealogy in the Brahma Purāna Further the *Brahma account furnishes two different origins for the*

Kanyākubja and Kāśi dynasties The incompatibility of these origins manifests itself as erroneous Again, when the Agni Purāna relates these two dynasties, Kanyākubja and Kāśi, the account seems to be vitiated by error The Matsya and Linga Purānas assign six kings to the Ikshvāku dynasty, but the Vāyu Purāna mentions thirty-one kings The Kūrma Purāna contains more matter for chronicling the king Vasumanas, as well as the Haihaya monarchs, Jayadvaja and Durjaya The Mārkandeya Purāna furnishes in detail the early history of the Vaiśāla dynasty

We have been at some pains to show that different Purānas contain different accounts of different dynasties But a student of history must collate together the various details all scattered, and sift historical truth therefrom One word more Referring to the coronation of the Nanda two intervals are given The interval between the death of Parikshit (the year of the Mahābhārata war) and the coronation of Nanda is said to be 1015 according to one version and 1050 according to another The interval between the coronation of Nanda and of the Āndhra dynasty is said to be 836 According to the Kali *abda* era the year 5038 corresponds to A D 1937 Subtracting the stellar cycle of twenty-seven centuries, we get 2338 If we again proceed to subtract 1937 from 2338, we get 401 B C which can be taken as the date of the accession of Nanda, though V A Smith would remark that Nanda was a powerful king even in 415 B C But whatever may be the date assigned to Nanda the Purānas offer a workable hypothesis for a system of ancient Indian chronology

Now comes my pleasant task, my thanks are due to the Syndicate of the University of Madras for having undertaken to publish these volumes of the *Purāna Index* under the auspices of the Madras University. We hope and trust that these volumes with their encyclopaedic information will prove to be a source-book for students of ancient Indian history and culture, and stimulate

further interest among the advanced students to the preparation of a similar index for the remaining thirteen Mahāpurānas.

5th November, 1951,
Madras.

V. R. R. Dikshitar

EDITIONS OF THE FIVE PURĀNAS INDEXED

1. *The Bḥāgavata Purāna*: T. R. Krishnacharya, Kumbakonam, 1916.
2. *The Brahmānda Purāna*: Srı Venkateswara Steam Press, Bombay, 1912.
3. *The Matsya Purāna*: Anandasrama, Poona, 1907.
4. *The Vāyu Purāna*: Anandasrama, Poona, 1905.
5. *The Vishnu Purāna*: Sri Venkateswara Steam Press, Bombay, 1910

ABBREVIATIONS

Bhā. — Bhāgavata

Bhā P — Bhāgavata Purāna

Br — Brahmānda

Br P — Brahmānda Purāna

M — Matsya

M P — Matsya Purāna

Vā — Vāyu

Vā P — Vāyu Purāna

Vi — Vishnu

Vi P — Vishnu Purāna

A

Amkuśā—a Śakti on the Drāvinikā mudrā.

Br. IV. 36. 76.

Amkuśeśvaram—in the Narmadā.

M. 194. 1

Amkola—a tīrtha, and its merits.

M 191 118-25

Amcoladvicarāh (c)—a kingdom watered by the R. Sītā.

Br. II 18. 45

Akapi—a sage of the Tāmasa epoch

M 9 15

Akampana—a son of Khaśā and a Rāksasa[1] an Asura in the *sabhā* of Hiranyakaśipu.[2]

[1] Br III 7, 136, Vā 69, 167 [2] M 161 81

Akarna—a kādraveya nāga

Br III 7. 33

Akarmaka (i)—a class of Piśācas

Br III 7. 379

Akalmasa—a son of Tāmasa Manu.

M 9. 17.

Akāra—its significance in *Om*[1]; the source of 63 varnas[2]; the primordial *svara* and its place in creation.[3]

[1] Vā 20. 8ff. [2] Vā. 26. 28. [3] Vā. 26. 29ff.

Akāradıksakārāntavarnamūrtı—the house of, to the north of Mātṛkā

Br IV 36, 20

Akṛtacūḍa—one who has not had tonsure his death leaves pollution for one night, pollution after *cūḍa* is for three nights

M 18 3

Akṛtavraṇa (I)—a Brāhman invited for the Rājasūya of Yudhisthira to officiate as a priest

Bha, X 74 9

Akṛtavraṇa (II)—a Paurānika Learnt one of the four Mūlasamhitas from the disciple of Vyāsa[1], a pupil of Romaharsana, otherwise known as Kāsyapa[2]

[1] Bha, XII 7 5, 7 [2] Vi III 6 17

Akṛtavraṇa (III)—a sage

Br II 35 63

Akṛtavraṇa (IV)—the Brahman boy rescued by Paraśurāma, his guru, from the jaws of a tiger[1] Advised to take courage and console his mother, condoled with him on the loss of his parents[2] Accompanied Paraśurāma, to Mandira for a twelve years' penance and to Mahendra for another course of austerities Helped Paraśurama in his Aśvamedha and the penance after[3]

[1] Br III 26 3 30 21, 34, 8 29 35 37 [2] Br III 37 10 38, 2, 35 39 13 41 15 17, 43 31 44 1 30 [3] Br III 46 3 28 47 34 59

Akṛtāsva—a son of Samhatāśva

Br III 63 65 M 12 34

Akrıya—the son of Gambhıra Of hıs wıfe was born Brahman

Bha IX 17 10

Akrūra (1)—a Yadu prınce, welcomed Krsna to Dvāraka[1] The foremost of the sons of Śvaphalka and Gāndınī; marrıed a daughter of Ugrasena and had two sons, Devavān and Upadeva (Deva and Anupadeva-*Vı*)[2] Stayed ın Madhurā (Mathurā) when the Yadus mıgrated[3] Once vısıted Brahmahrada[4] Kamsa sent for hım and asked hım to take ın hıs charıot Krṣna and Rāma to the capıtal for the Dhanuryāga ('festıval of arms') at whıch they were to be kılled Returned home wıth thıs message[5] When the nıght passed by, Akrūra started for the *vraja* of Nanda thınkıng all the way of the meetıng and embraces of Krsna and Rāma who had made frıends wıth people of Brındāvan Reached Gokula by evenıng[6] Saw Rāma and Krṣna ın fine deportment and form mılkıng cows prostrated before them ın dıvıne ecstasy Welcomed ın the proper way by the brothers and Nanda, Akrūra was lost ın wonder, and dıd not feel the fatıgue of the journey[7] Gopıs who came to know of Akrūra's mıssıon called hım Krūra for takıng away Krsna from theır mıdst[8] It was early mornıng when Akrūra and the two brothers started after mornıng prayers Reachıng the Yamunā, Akrūra went to the rıver for a bath, askıng the brothers to stay ın the charıot But he was surprısed to see the brothers ın the waters, and at the same tıme ın the charıot also He also saw Harı reclınıng on Śesa[9] Akrūra's praıse of Harı[10] Congratulatıng hımself on hıs luck to have had a *darśan* of Harı, he drove Krsna and Rāma to Mathurā before sunset[11] Invıted Krsna to hıs home, and the latter agreed to go to hıs place only after Kamsavadha Informed Kamsa of

[1] Bha I 11 16 14 28 [2] Bha IX 24 15 17, 18, Br III 71 113 Vı IV 13 126 14 7 10, Va 96 112 [3] Bhā X 2 4 [] [4] Bha X 28 16 [5] Bha X 36 27-40, Vı V 15 9 12 [6] Bha X 38 1-24 Vi V 15 24 [7] Bha X 38 25-43 Vı V 17 2 25 [8] Bha X 39 21 26 [9] Bhā X 39 32-57, Vı V 18 11 and 19 [10] Bhā X 40 (whole) [11] Bhā X 41 4-6

Krsna's arrival in the camp, and went back to his house[12] Attended the wrestling match[12(a)] Gopis took Uddhava to Akrūra[13] Was visited by Krsna with Rāma and Uddhava to whom Akrūra gave a royal welcome[14] Krsna told Akrūra that they looked to him for guidance, and that he was their *guru* Was requested by Krsna to go to Hastināpura to find out the exact position of the Pāṇḍavas[15] Visited Hastināpura and returned to Mathurā after meeting Kunti and ascertaining the evil intentions of Dhrtarāstra against the Pāndavas[16] One of those stationed by Krsna to defend the western gate of Mathurā,[17] was consulted by Krsna on the eve of his attack on Jarāsandha[18] A member of the Yādava sabhā[19] Satyabhāmā refusing to part with the jewel Syamantaka (s v), Akrūra suggested with Krtavarman to Śatadhanvan Bhoja its seizure from Satrājita as he had failed to keep his promise to marry his daughter to them[20] Asked by Śatadhanvan for help against Kṛṣna, Akrūra refused, Bhoja Śatadhanvan killed Satrājita, the father of Satyabhāmā, and secured the jewel but placed it in Akrūra's custody[21] Became afraid, after Śatadhanva's death at the hands of Kṛṣna and Balarāma, and left Dvārakā Evil portents in the city and *cessation of rains It was said that rain fell where Akrūra* lived Was sent for by Kṛṣna to return to Dvārakā, gave his sister in marriage to Kṛṣna who after duly honouring him, requested him to show the jewel in public, so that Rāma might not misunderstand him He did so in the sabhā of the Sātvatas but Kṛṣna placed Syamantaka back in his hand[22] Was sent back to Dvārakā after the Rājasūya for its defence[23] Visited Syamantapañcaka on the occasion of the solar eclipse[24] Fought with Bhoja, deluded by Kṛṣna[25] Got killed in the Yādava contest at Prabhāsa[26]

[12] Bha X. 41 11 18. [12(a)] Vi V 20 28 [13] Bhā X. 46 48 [14] Ib X 48 12 28 [15] Ib X. 48 29-35 [16] Ib X ch. 49 (whole) [17] Ib X. 50 20 [4] [18] Ib X. [50 (V) 8] [19] Ib. X [52 (V) 15] [20] Ib X 57 3, Va 96 57, 97, Vi IV 13 115-26 [21] Bhā X. 57 14 18 [22] Ib X. 57 29-41 [1-4] Br III 71 59 and 83 Vi IV 13 67 90 [23] Bhā X 76 7 [5] 14 [24] Ib X. 82. 5 [25] Ib XI 12. 10 [26] Ib XI 30 16

Akrūra (II)—a kādraveya nāga

Br, III 7 36

Akrūra (III)—Mahāsena a varamūrtı

Br IV 44 50

Akrūra (IV)—a son of Jayanta, marrıed Ratnā, Śaıbya's daughter, father of eleven powerful sons

M 45 27-8

Akrodhana (I)—a son of Tvarıtāyu or sımply Āyu

M 50 37

Akrodhana (II)—a son of Ayutāyu and father of Devātıthı

Va 99 232

Aksa (I)[1]—*the game of dıce Ṛtuparna, an expert ın ıt* Taught the game to Nala, to be avoided by a kıng[2]

[1] Bhā IX 9 17 M 220 8, Va 88 174 Vı IV 4 37, Br III 63 173 [2] M 154 520 220 8

Aksa (II)—a dānava

Br III 6 11

Aksa (III)—a son of Satyabhāmā and Krsna

Br III 71 247, Vā 96 238

Akṣapada—a son of Somaśarman, the avatār of the Lord at Prabhāsa, contemporary wıth the 27th Vyāsa

Vā 23 216

Akṣamālā—of Śeṣa, see *Aksasūtra*

Va 50 50

Aksara (I)—Father of Suyajña

Br III 70 23

Aksara (II)—an epithet of Hari—(ety)[1] is Brahma[2]

[1] M 248 39 [2] Va 32 1

Aksara (III)—rises out of the neck of Brahmā in the contemplation of creation[1] A system of letters formed by Brahmā[2]

[1] Vā 26 14 [2] Bha XII 6 43-44

Aksara (IV)—a term for mahān

Va 102 21

Aksarī—the highest yogi

Va 19 43, 20, 4

Aksasūtra—given to Vāmana by Pulaha adorns Agastya, (also *Aksamālā*) (s v)

M 61 36, 245 87

Akṣayavaṭa—in Gayā[1], the fruits of *anna* srāddha at[2]

[1] Va 105 45 109 16 [2] Va 111 79 & 83

Akṣayā—a Brahmarākṣasī

Va. 69 134

Akṣayāśva—one of the two sons of Samhatāśva

Va 88 63

Akṣayatrtīyā (*vratam*)—the third day of Śuklapakṣa of the month Vaiśākha It is all the more important if Krttikā happens to be the naksatra of that day A prayer to Janārdana on that day accompanied by fasting is equal to performing the Rājasūya

M. 65 1-7

Aksı—a daughter of Rohını and Ānakadundubhı

M 46 12

Agaȷa—a son of the elephant Mrga

Br III 7 332

Agamyāgamanam (*Anyanganāratı* s v)—Brhaspatı tells Indra that ıntercourse wıth mother, sıster, wıfe of preceptor and uncle's wıfe ıs ıllegal The last two could be atoned for by a *krcchra* of 12 and 6 years respectıvely Sımılar cases of forbıdden ıntercourse and theır respectıve prāyaścıttas gıven Repetıtıon of Pañcadaśākṣarı 1008 tımes after worshıppıng Parāśaktı could remove all sıns

Br IV 8 1 37

Agamyagāmı—goes to the *naraka* Śabala

Va 101 157

Agaru—the forest ın the Kuru country between the two mountaıns Candrakānta and Sūryakānta

Va 45 31

Agastya (ı)—a son of Pulastya and Havırbhu he was Dahra agnı ın hıs prevıous bırth

Bha IV, 1 36

Agastya (ıı)—a contemporary of Krṣna and Rāma and a resıdent of Mount Malaya Vısıted by Balarāma [1] Came to Syamantapañcaka to see Krsna [2] Called on Parıkṣıt practısıng prāyopaveśa [3]

[1] Bha X 79 17 [2] Ib X 84 5 [3] Ib I 19 10

Aksara (I)—Father of Suyajña

Br III 70 23

Aksara (II)—an epithet of Hari—(ety)[1] is Brahma[2]

[1] M 248 39 [2] Va 32 1

Aksara (III)—rises out of the neck of Brahmā in the contemplation of creation[1] A system of letters formed by Brahmā[2]

[1] Va 26 14 [2] Bhā XII 6 43 44

Aksara (IV)—a term for mahān

Va 102 21

Aksarī—the highest yogi

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Aksasutra—given to Vāmana by Pulaha adorns Agastya, (also *Aksamālā*) (s v)

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Aksayāśva—one of the two sons of Samhatāśva

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Agamyagāmı—goes to the *naraka* Śabala

Va 101 157

Agaru—the forest ın the Kuru country between the two mountaıns Candrakānta and Sūryakānta

Va 45 31

Agastya (ı)—a son of Pulastya and Havırbhū he was Dahra-agnı ın hıs prevıous bırth

Bha IV, 1 36

Agastya (ıı)—a contemporary of Krsna and Rāma, and a resıdent of Mount Malaya Vısıted by Balarāma[1] Came to Syamantapañcaka to see Krsna[2] Called on Parıksıt practısıng prāyopaveśa[3]

[1] Bha X 79 17 [2] Ib X 84 5 [3] Ib I 19 10

Agastya (*Kumbhayoni*) (III)—born from a pitcher into which Mitra and Varuna dropped their *vīrya* at the sight of the charms of Urvaśi a brother of Vasiṣṭha[1] Dwarfed the Vindhyas made a home in Lankā seeing the universe troubled by Tāraka and other Asuras caused the ocean to dry up by drinking the waters and brought relief to the Devas performed *tapas* seated on Mount Malaya with his wife Lopāmudrā white in colour, with four hands *Aksa māla* and *Kamandalu*, narrated the story of Ajāmila[2] present at Rāma's abhiseka[2(a)] Visited by Paraśurāma, initiated him to the Krsnapremāmrtam mantra which he heard from Śesa, the Nāga king Spoke to him of the threefold *bhakti* and its characteristics[3] A Brahmiṣṭha, versed in Vaikhānasa, a Devarsi, versed in Vedic literature[4] The guest of Ilvala who cooked Vātāpi for him[5] *Roaming about, he found all creatures engrossed in* ignorance Reaching Kāñci, he prayed to Kāmāksi and Ekāmraśiva Here Hayagriva Visnu appeared before him and pointed out ways to redeem the ignorant millions Was entertained with the story of Śakti by Hayagrīva[6] Praised Śiva out to ruin Tripuram[7] He who worships Agastya becomes lord of the seven worlds[8]

[1] Bha VI 18 5 Br IV 5 38 M 61 21-31 201 29 202 1
[2] Bha, VI 3 35 M 61 17, 36-41, Br *III* 56 53 [2(a)] Vi IV 4 99 [3] Br II 32 119 III 34 50 35 34 41 48 36 1 59 37 2 56 23 [4] M 145 93 114 [5] Bha. VI. 18 15 [6] Br IV 5 3 29 6 1 39 7 [7] M 133 67 [8] M 61 44 55

Agastya (IV)—married the first born daughter of King *Malayadhvaja Pandya, and had a son Drdhācyuta*[1] *Cursed the Pāndyan king Indradyumna to become an elephant*[2]

[1] Bha IV 28 32 [2] Ib VIII 4 9 10

Agastya (V)—the constellation (Canopus) that moves fast above Dhruvamandala

Br II 21 101 Va. 50 155

Agastya (VI)—a hill of that name

M 124 97

Agastya (VII)—born of *garbha*, born later as Dattālı,[1] (Dattolı-*Vi*) residence (*bhavana*) at Mahāmalaya,[2] relation of, to Potryana,[3] Udayantaka Mt brought by, and his wife[4]

[1] Vā 28 22, Vı I, 10 9 [2] Va 48 23 [3] Vā 59 93, 208 [4] Vā 108 44, 53

Agastyakundam—in the Udayantaka Mt, here eight sages performed austerities and attained salvation

Vā 108 45

Agastyapadam—in Gayā

Vā 109 19, 111 53, Vı II 8 85

Agastyabhavanam—see *Agastya*

M 163 74

Agastyas—a group of Rākṣasas

Br III 7 162

Agastyeśvaram—a tırtha in the Narmadā

M 191 15-18

Agāradāhın—unfit for inter-dining

Va 83 62

Agāvaha—Father of four sons and a daughter

Br III 71 257

Agnajıtī—a queen of Kṛsna

Vı V 28 3

Agni (I)—the God of Fire also known as Hutāśana Havyavāhana and Vahni[1] A place sacred to Agni in the Sarasvati which Vidura visited[2] Svāhā and her three sons are deities presiding over Agni[3] One of the gods with power to confer boons or pronounce curse on the world, curse on elephants[4] On the tail of Śiśumāra[5] Invested by the *Māyā* of Bhagavān, Agni does not sometimes understand his will and work[6] *A guardian of the world*[7] *The mouth* of Hari as embodying all Vedas[8] Is pleased with a devotee of Hari[9] Even the powerful Agni could not digest Brāhman's property when misappropriated[10] Identified with Hari[11] Swallowed the seed of Śiva borne by Gangā as a punishment for disturbing Umā's union with the Lord, and unable to digest it, he discharged it into a bush of reeds (*śarakānana*) where it became Kumāra[12] Goes round Dhruva[13] Presented Ājagava bow to Pṛthu[14] Married a daughter of Dakṣa[15] Worshipped in Kuśadvīpa[16] His son was Manu Svārociṣa[17] Fought with Puloma in a Devāsura war,[18] followed Indra's army against Kṛṣṇa who took away Pārijāta from heaven Beaten by Kṛṣṇa, he escaped alive from the field[19] His town visited by Arjuna in search of a dead child of a Brāhman of Dvārakā[20]

[1] Bha I 15 8, Br, III 10 24-35 [2] Bha, III 1 22 [3] Ib IV 1 60 [4] Ib IV 14 26-27, Br III 7, 352 [5] Bha, V 23 5 Br II 23 104 [6] Bha, VI 3 14 15 [7] Ib, VIII 10 26 [8] Ib VIII 16 9 [9] Ib X 41 13 [10] Ib X. 64 32 [11] Ib XI 16 13 [12] Ib IV 7 64 [ ], VI 6 14, Br IV 15 21, 20 46 26 53 [13] Bha IV 9 21 [14] Ib IV 15 18 [15] Ib IV 1 48 [16] Ib V 20 2 [17] Ib VIII 1 19 [18] Ib VIII 10 31, [19] Ib X [65 (V) 40] [66 (V) 27-31] [20] Ib X 89 44

Agni (II)—a lokapāla Gold pleasing to Agni, worship of,[1] burning women and children in Tripura, he pleaded that he was not a free agent but only carrying out orders[2] The vamśa of Agni The succession of fires and their descendants detailed in Ch 51 of the *Matsya Purana*[3] The *Bhāgavata Purāna* mentions 49 Agnis Pāvaka, Pavamāna

[1] *M* 225 13, 266 20, 63 [2] *M*, 188 29 57 [3] *Cf* Mhb Vana 220 4

and Śucı and theır 45 sons together wıth Svāhā All ınvoked ın sacrıfices[4] Another classıfıcatıon of fires *dıvyam, bhautıkam* or *abyonı*, and *pārthıvam*[5].

[4] Bha IV 1 60 62, 7, 16 [5] Br II 24 6, 21 53 56, Va 53 5

Agnı (III)—one of the eıght Vasus, and a son of Vasu Wıfe Vasorddhāra Dravınaka and others are sons[1] Identıfied wıth Harı[2]

[1] Bhā, VI 6 11, 13 [2] *Ib XI* 16 13, M 8 4

Agnı (IV)—marrıed Vıkeśı Father of Ūrjja clan of apsaras and also of Nala and Angāraka, who afterwards became a planet

Br II 24 91, III 7 21, 229

Agnı (V)—an Ātreya, and one of the seven sages of Tāmasa epoch

Br II 36 47 M 9 15 Vā 62 41

Agnı (VI)—a son of Āgneyı and Ūru Hıs daughter Succhāyā marrıed Śıṣṭa, son of Dhruva Ārseya pravara

M 4 38, 43, 196 9

Agnı (VII)—*alıas* Ṛta, son of Samvatsara,[1] marrıed Svāhā, a daughter of Daksa[2]

[1] Br II 13 23 [2] Vā 1 76, Br II 9 56, 12 1

Agnı (VIII)—a Marut gana of that name

M. 171 52

Agni (ix)—The eldest son and mindborn son of Brahmā in Svāyambhuva antara,[1] of Brahmā's tapas,[2] one of the eight *tanus* of Mahādeva,[3] hymns to,[4] gave rise to a family of 49 fires[5]

[1] Vā 29 1, Vi I 10 14 [2] Vā 21 63-4 [3] Vā 27 35
[4] Va 21 71ff [5] Vi I 10 15-7

Agni (x)—(Bhūtapati) one Agni made into three by Aila to attain the Gandharva loka in the Tretāyuga The Gandharvas presented him with a pot of Agni which he took to his city to perform sacrifices He placed it on the Arani when an Aśvattha appeared to his surprise When Aila informed Gandharvas the latter asked him to turn the Aśvattha thrice and get three fires with which to sacrifice

Va 91 48 101 21

Agni (xi)—see *Anila*

Vi I 15 114

Agni (xii)—a Mahāpurāna (also Āgneya)

Vi III 6 22

Agni Abhimānī—see *Agni*

Vi I 10 14

Agnikā—one of the three daughters of Vikrāntā, originator of the Āgneya gana of the Gandharvas

Va 69 21 23

Agnikuṇḍa—the fire pot from which Śiva appeared to Dakṣa[1] Rise of Tilottamā from Brahmā's agnikuṇḍa[2]

[1] Va 30 172 [2] Va 69 59

Agnikṣetra—from which Sitā came

Vā 89 17

Agnijihva (I)—a daitya in the fifth talam (Mahātālam-Vā)

Br II 20 36, Vā 50 35

Agnijihva (II)—A Trayārseya

M 196 43

Agnijvāla—the name of a hell to which disturbers of hermitages go,[1] those fallen from their āsrama duties undergo torments in [2]

[1] Br IV 2 149, 174 [2] Vā 101 148 171

Agnitīrtham—on the southern bank of the Yamunā

M 108 27

Agnitejas—a sage of the XI epoch of Manu

Vi. III 2 31

Agnidhra—a son of Bhautya Manu

Va 100 116

Agnipurāna—one among the Mahāpurānas comprises 15400 ślokas See *Agni*

Bha XII 7 23, 13 5

Agnipraveśam—the custom of wife entering her husband's funeral pyre

Br III 47 82

Agniprask andanam—diarrhoea—Yayāti caused his son Anu to be afflicted by it

M. 33 24

Agnibāhu (I)—one of the ten sons of Svāyambhuva Manu

Br II 13 104, M 9, 4

Agnibāhu (II)—one of the ten sons of Kardama

Br II 14 9

Agnibāhu (III) (*Bhārgava*)—a sage of the epoch of Bhautya Manu,[1] a son of Bhautya (fourteenth) Manu[2]

[1] Br IV 1 113 [2] Vā 100 116

Agnibāhu (IV)—a son of Priyavrata,[1] had no inclination for rule and was given to yoga;[2] a sage of the XIV epoch of Manu[3]

[1] Vi. II 1 7 [2] Vi. II. 1 9 [3] Vi. III 2 44

Agnibhāva—an Amitābha deva

Br II 36, 53

Agnibhāsa—one of the fourteen sons of Vasiṣṭha Prajāpati in the Cārisnava antara

Vā 62 46

Agnimāḍhaka (also *Agnimāṭhara*)—a pupil of Bāṣkala was instructed the second śākhā of the *Ṛgveda*

Vā 60 26 Vi III 4 18

Agnimat—one who keeps up the sacred fire

M. 16 21

Agnimantras—in *homas* to ward off calamities to the state

M. 231. 11

Agnimātā—a second disciple of Bāskala, in charge of a śākhā of the *Rgveda*

Br II 34 27

Agnimitra (I)—the son of Pusyamitra Śunga and father of Sujyestha,[1] reigned for eight years[2]

[1] Bha XII 1 16 Vi IV 24 34 5 [2] Br III 74 151

Agnimitra (II)—a pupil of Bāskala

Bha, XII 6 54

Agnimukha—the name of an Asura who has his city in the third talam

Br II 20 26

Agnirbāhu—a sage of the epoch of the 14th Manu (Agni bāhu) (Burnouf)

Bha VIII 13 34

Agnilingam—from its middle Maheśvara spoke out the *Linga Purāna*

M 53 37 8

Agniva(r)cas—a sage [1] a pupil of Romaharsana[2]

[1] Br II 35 64 [2] Vi III 6 17

Agnivarna—of the (Kuśa dynasty), the son of Sudarśana, and father of Śighra(ga)

Bha IX. 12 5 Br III 63 209-10, Va 88 209, Vi. IV 4 108

Agnıveśya (ɪ)—the son of Devadatta, was an incarnation of Agni Was known also by other names—Kānına and Jātūkarna He was a great sage, and the originator of the Brāhman group of Agnıveśyāyana[1] (Pravara-Angıras)[2]

[1] Bhā IX 2 21-22, Br III 47 49 [2] M 196 12

Agnıveśya (ɪɪ)—a son of Śūlı in the 24th dvāpara

Va 23 207

Agnısarma—a mānasa rtvık at Brahmā's yāga, created five Agnıs from his face

Va 106 34 41

Agnısamāyanas—the originators of Kaśyapa gotra

M 199 7

Agnıṣtut (ɪ)—produced by Brahmā

Bhā III 12. 40

Agnıstut (ɪɪ)—a son of Cākṣusa Manu

Br II 36 79, 106, M 4 42

Agnıṣṭoma—a son of Manu Cākṣuṣa and Nadvalā

Bha. IV 13 16 Vı I 13 5

Agnıṣṭomam—origin of, from the first face of Brahmā[1], *performing Agnıṣṭomam ıs equal to honourıng pıtrs*, done by Vālı[2] Here the sacrifice of *pasu* ıs involved[3]

[1] Br II 8 50 Va 9 49 Vı I 5 53 [2] Br III 7 268 11 43 15 11 [3] M. 53 33, 58 53, 239 30

Agnıṣn(ṣṭ)ut—a son of Nāḍvaleya Manu

Va. 62 67, 91.

Agnisvāttāh—a *pitrgana* dwelling in the Somapāda region *in the direction of* Vaivasvata[1] Pitrs *representing ārttavas,* the name given to householders who do not perform *yajñas*[2] Pitrs in Viraja's kingdom Their mind-born daughter Pivari *was married by* Śuka, *son of* Vyāsa[3] Gave Menā their mind-born daughter to Himavān,[4] overlord of other pitrs[5]

[1] Bha IV 1 63, V 26 5 Vi *I 10 18 II 12 13,* Br *II* 13 6 Va 73 2 110 10 [2] Br II 13 6-7 23 75 77, 28 4 16, 19 20 and 73 Va 30 6 27f 52 67 8 56 13-15, 68 73 2 4 [3] Br III 10 75 80 [4] Va 30 27 9, 31 56 13 and 68, Vi. I 10 19, Br II. 13 31 [5] M 14 2, 18 21, 19 5, 102 20, 126 69 141 4, 13 and 16

Agnisambhavas—a Kanyā *gana* born of Manu from Ūrjā

Va 69 54

Agnihotram—personified as the son of Prśni and Savitā,[1] a vedic sacrifice[2] performed by Bharata[3] Its nature and effects[4] Performers of Agnihotra live in *Pitryāna;*[5] performed by Śukra, Dhūmini, the sonless wife of Ajamidha,[6] performed by Purūravas the face of the personified Vedas[8] As efficacious as hearing the *Visnupurāna* once[9]

[1] Bha VI 18 1 [2] Ib III 13, 36 [3] Ib V 7 5 [4] Ib VII 15, 48 [5] Br II 21 160 30 13 III 14 2 26 14 35 44 44, 5, 66 2 M 124 98 [6] M 11, 58, 25, 34 50, 18 107, 16 183 81 [7] Va 91 2, 107 18 77 9 [8] Ib 104 83 [9] Vi VI 8, 30

Agnīdhra (I)—a Nadiputra and Dhisni agni

Br II 12 20 Va 29 18 26

Agnīdhra (II)—(Kāśyapa)—a sage of the epoch of Bhautya Manu (XIVth Manu)

Br IV 1 112 Vi *III 2, 44*

Agnīdhra (III)—a son of Svāyambhuva Manu[1] Lord of Jambūdvipa[2]

[1] Vā 31 17 [2] Va 33 9, 11

Agnīsomayama—*Āpyāyanam* offered to Agni, Soma and Yama in the *śrāddha*, the *pitrsthānam* of places prescribed

M 15 32, 16 33

Agnīsomavidhijña—an attribute of Śiva, Agniṣoman representing Brahman

Br III 72 188 IV 43 76

Agnyādhānakriya—Vedic rituals which are to begin on *Parvasandhis*

M 141 32

Agryam—a region of the *Pātala*, the soil with the gold colour

Vi II 5 2 and 3

Agha—an asura, friend of Kamsa Appeared in the guise of a boa-constrictor in order to devour Kṛṣna, his playmates and cattle in Brndāvana Thinking it to be a part of the landscape of the Brndāvana, Kṛṣna's playmates and cattle entered his wide-open mouth Krsna understood the situation, and after a little hesitation, he also went in and killed him by choking his throat Agha, however, attained salvation

Bhā X 12 13 38, 13 4, 14 60

Aghamarṣana (I)—a *tīrtha* at the foot of the Vindhyas Here Dakṣa performed *tapas* and praised Hari with the *Hamsaguhya*

Bhā VI 4 21 & 35

Aghamarṣana (II)—a Kauśika and a sage [1] Not to have matrimonial alliance with Viśvāmitra and others [2]

[1] Br II 32 117, M 145 112 [2] M. 198 12

Aghavināśinī—a mother goddess

M 179 28

Aghora—the form of Maheśvara in the 32nd *kalpa*, all black

Va 23 29 76

Aghorakalpa—an account of, in the *Bhaviṣya*

M 53 31

Angāra—(c) a southern country

Br II 16 59

Angaraka (I) (*Mars*)—an inauspicious planet, traverses each of the signs of the zodiac once in three fortnights [1] The planet with Skanda as presiding deity, fed by *Sampadvasu ray of the sun*, attains *Lauhitam sthānam* or the *Lohita* region Consists of nine rays and looks in size equal to Bṛhaspati Placed above Śukra at a distance of 200,000 *yojanas* Also known as *Lohita* and *Vakra* [2] The first of Planets originally Vīrabhadra who destroyed Dakṣa's sacrifice, son of mother Earth fought with Soma [3] Day sacred to [4] *Vratam* in honour of conduces to health and prosperity, the Śūdras observe it described by Śukra in detail [5] The *tanu* of Śarva (Agni) by Vikeśi [6] Born in *Āṣādha* [7]

[1] Bhā V 22 14 [2] Br II 24 48 70 82 95 & 105 Vi II 7 8-9 [3] M 23 40 72 16 & 23 93 13 133 20 [4] M 193 8-9 [5] M 72 5-36 [6] Br II 10 78 Va 27 51 [7] Br II 24 82, 133

Angāraka (II)—a Rudra

Br III 3 70 Vā 66 69

Angāraka (III)—a name of Skanda

Vā 53 31 112 52

Anga (I)—the father of Vena, knew the power of Kṛṣṇa's *yoga* [1] A son of Ulmuka (Kuru and Āgneyī—

Vi P) His wife was Sunīthā, the cruel-faced daughter of Mrtyu Finding the son's conduct cruel and unbecoming, he departed from the city[2] Once he performed the *Aśvamedha* but the gods did not partake of the offerings When he consulted the learned assembly, was advised by it that he could get a son by worshipping Hari But the son born, Vena, was so mischievous that the king abandoned the kingdom in distress Though messengers were deputed in search of him, his whereabouts remained untraced[3] Devoted to Hari, sought refuge with Him[4] According to the *Brahmānda, Matsya* and *Vāyu Purānas* he was the son of Ūru and Āgneyi[5] A Prajāpati of the family of Svāyambhuva Manu (of the Atri line *Vā*)[6]

[1]Bhā II 7 43, Vi. I 13 6 [2]Bhā IV 13, 17-18 [3]Ib IV 13 24-49 [4]Ib IV 21 28 X 60 41 [5]Br II 36 108 & 126 Vā 62 92-3, M 4 44 [6]M 10 3 4 Va 62 107

Anga (II)—A *kṣetraja* son of Bali born of Dirghatamas Father of Khanapāna (Anapāna-*Vā*)[1] After him was the Angadeśa[2] Father of Dadhivāhana, born without *apāna* (anus)[3] The last king of his line was Vṛṣasena[4]

[1]Bhā IX 23 5 & 6, M 48 25 & 9 Va 99 28, 85 Br III 74 27, 87 [2]Vi IV 18 13 14 [3]Br III 74 102 Va 99 100 [4]Vi IV 18 29

Anga (III) (c)—An eastern kingdom Its king got war elephants from Devas

Br II 16 51, 18 51, III 7 349, 74 213, M 114 44, 121 50, Va. 47. 48, 99 402

Anga (IV)—a son of Havirdhāna

M 4 45

Anga (V)— the son of Viśvajit Janamejaya and father of Karna

M. 48 102, Vā. 99 112

Angajā—a daughter of Brahmā

M. 3 12

Angada (I)—a son of Laksmana[1] Capital Kārayana in the Angada kingdom[2] (Kārapatha-*Va*)

[1] Bha IX 11 12 Vi IV 4 104 [2] Br III 63 188 Va 88 187 8

Angada (II)—a son of Vāli married the eldest daughter of Mainda, father of Dhruva[1] Present at Rāma's *abhiseka*[2] Helped Rāma in his expedition to Lankā[3] Bore the sword when Bharata carried the *pāduka* of Rāma[4]

[1] Br III 7 219 20 [2] Vi IV 4 100 [3] Bha IX 10 19 20 [4] Ib IX 10 44

Angada (III)—a kingdom with its capital Kārayana

Br III 63 189

Angada (IV)—a son of Brhati

Br III 71 256 Va 96 247

Angadiya—the capital of Kārapatha deśa(?)

Va 88 188

Angadevyantaram—the residence of Hrddevi and others

Br IV 37 40

Angadvīpam—a part of Jambūdvipa inhabited by Mlecchas

Va 48 14 18

Anganā—wife of Vāmana, the elephant

Br III 7 339

Angabhūtam—a *tirtham* sacred to Pitrs

M. 22 51

Angarājā—killed by Arjuna

Vi V 38 47

Angalokavaras—a tribe

Va 47 43

Angalokyas—kingdom of

M 121 43

Angalauhika—A northern kingdom

Br II 16 49

Angārapatana—name of a hell

Br IV 33 61

Angaravāhikā—sacred to Pitrs

M 22 35

Angaravāhinī—a R in the Bhadrāśva continent

Va. 43 26

Angāreśvaram—a place sacred to Angāraka on the R Narmadā

M. 190 9 191 59-60

Angiras (I)—a mānasa son of Brahmā, born of his mouth[1] Married Śraddhā, (Pitri-*Vi P*) a daughter of Kardama[2] Father of four daughters His two sons were Utathya and Bṛhaspati[3] Had not yet realised the Supreme Being[4] With his pupils visited Bhīṣma lying on his bed of arrows[5] Came to see Parikṣit practising *prāyopaveśa*[6] Married two of the daughters of Dakṣa These were Svadhā and Satī His sons were Pitr and Atharvāngiras A Prajāpati[7] Once

called on Citraketu, the king of Śūrasenas, who was childless and blessed his first queen with a son. The jealous co-wives of the king administered poison to the baby and it died. Finding the king and queen weeping bitterly, Angiras accompanied by Nārada came to the palace. These two sages appeared there in *avadhūta* form. Angiras consoled the king and cited the story of King Bhoja.[8] Went back to *Brahmaloka* with Nārada.[9] Was appointed by King Rathikara to produce sons on his wife.[10] The sage presiding over the month of *Nabha*.[11] Was present at the anointing of Vāmana.[12] Came to see Krsna at Syamantapañcaka.[13] Went to Dvārakā to ask Krsna to go back to Vaikuṇṭha.[14] Had another son named Samvarta (s.v.).[15] Cursed Vidyādhara Sudarśana (s.v.) to become a reptile for mocking at him.[16] Performed a sacrifice when Śarayāti explained on the rituals of the second day.[17] Stood near the wheel of the chariot Tripurāri in defence; served Prayāga and lived in Benares; a *maharṣi* and *mantrakrt*.[18]

[1] Bhā III 12 22, 24, Br II 32 96, M 3 6, 5 14, 15 16 [2] Bhā III 24 22, Vi I 7 5, 7, 15 136 [3] Bhā IV 1 34-5, M 102 19, 106 17 [4] Bhā IV 29 43 [5] Bha I 9 8 [6] Ib I 19 9 [7] Ib VI 6 2, 19, Br II 37 45, M 167 43, 171 27; Vā 1. 137, 3 3, 25 82, 30 48, 65 97-101 [8] Bhā VI 14 14-30, 37-61, 15 10 12, 17-26 [1-4] [9] Ib VI 16 26 [10] Ib. IX. 6 2. [11] Ib XII 11 37, M 126 10 [12] Bhā VIII 23 20 [13] Ib X 84 5 [14] Ib XI 6 2 [15] Ib IX 2 26 [16] Ib X 34 13-15 [17] Ib IX 3 1 [18] M 133 20, 61, 67, 145 90, 101; 146. 17, 184 15, 192. 10, Vā 59 98

Angiras (II)—a son of Ulmuka.

Bhā IV 13 17

Angiras (III)—author of *Angiras Kalpa*; a master of *Atharva Samhitā*.

Bhā XII. 7. 4.

Angiras (IV)—one of the sages who left for Piṇḍāraka.

Bhā. XI. 1. 12.

Angiras (v)—born in *Vāruni yajña* by an oblation in the *angāra* (fuel) from it, and hence the name Agni therefore claimed him to be his son, and so Angirasas became Āgneyas Bhāradvājas and Gautamas belong to this line performed penance at Amarakantaka, praised Soma and spoke on the *Śrāddha Kalpa* to his son Śamyu at *Dāruvana*[1] Married Surūpā, daughter of Marici and had ten sons[2]

Br II 9 18, 23, III 1 21, 39-40 101 13 5 20 19 IV 2 33 and 47, Va 64 2 73 63 75 56 77 5 88 7, Br II 27 103 [2]Va 65 105 8, M 195 9 196 1, 245 86

Angiras (vi)—A son of Kaśyapa, married Smṛti and had two sons and four daughters,[1] flourished in Svāyambhuva antara, a Devarṣi[2]

[1]Br *II* 11 17, 9 55, Va 28 14 [2]*Ib* 31 16, 30 86, Br II 11 17, 13 53

Angiras (vii)—with the sun for the months Nabhonabha (Nabha-*Vi P*)

Br II 23 9, Vi II 10 9

Angiras (viii)—the name of Vyāsa in the fourth *dvapara*, *avatar* of the lord Suhotri

Va 23 126

Angiras (ix)—one of the Ātreyas of the Raivata antara[1] Sprung out of charcoal in which Brahmā offered a second oblation adopted by Agni as his son and hence Angiras called Āgneyas[2] See *Angiras* V

[1]Br II 36 62 [2]Ib III 1 40 42

Angiras (x)—a son of Ṛṣabha, the ninth *avatār* of Maheśvara

Va 23 144

Angiras (xi)—A son of Atharva [1] known as Atharvan[2]

[1]Va 29 9 [2]Ib 65 97, Br I 5 70

Angırasa (I)—a son of Āgneyı and Ūru (Kuru-*Vı* P)

M 4 43 Vi I 13 6

Angırasa (II)—the fourth part of *Atharva Veda*

Vı III 6 14

Angırasas (I)—the name of a devagana

Br III 1 50

Angırasas (II)—the thırty-three sages all *mantrakrts*

Va 59 102

Angırasa-Kalpa—name gıven to a portıon of *Atharva Veda*

Br II 35 62 and 82 Va 61 54

Angırasah—born of Rathıtara's wıfe and Angıras Hence Ksatrıya *cum*-Brāhmana

Bha IX. 6 3

Angırası—a R of Plakṣadvıpa

Bhā V 20 4

Angulam—ıs eıght tımes a *yava* For other detaıls see *Matsya P*

12 *angulas* 1 *vıtastı*
21 1 *ratnı*
24 , 1 *hasta*

Br II 7 96 IV 2 121 M 258 18-21 Vā 8 102 101 121 and 122

Angulıya—a pupıl of Krta

Br II 35 53 Vā 61 46

Angulıyam—rıngs to be presented ın connectıon with *Vrkṣotsava*

M 59 14

Angustha—gıfts, receıvıng of gıfts, *homa*, feedıng *balı* offerıng, all to be done

Va 79 88

Acala (I) *ety*—ımmovable hence a mountaın

Br II 7 11

Acala (II)—the name of Bhaırava ın the *Kırıcakra*

Br IV 20 82

Acala (III)—the son of Mahınetra, ruled for 32 years

M 271 28

Acala (IV)—a *devarsı*

Va 61 84

Acetanā—the wıfe of Manu

Br III 1 82

Acyuta (I)—a god of the Lekha group

Br II 36 75

Acyuta (II)—an epıthet for Vısnu[1] *ety* One who does not fall from hıs place (*na cyavate*)[2]

[1] Br II 36 178 IV 29 71 43 70 VI I 11 43 *et seq* M 47 5 245 49 246 33 60 [2] M 248 35

Acyuta (III)—the Lord of the western regıon and son of Prajāpatı, also known as Ketumān

Va 70 17

Acchavaka—the Agnı at Bhuvasthānam

Va 29 28

Acchoda(ka)m—the name of a lake at the foot of Candraprabha[1] Here Acchodā, the Pitr-kanyā, sprang up and was again born in Matsya-yoni,[2] residence of the Apsaras Adrikā[3]

[1]Va 47 5-7, M 121, 6-7 [2]Va 77 76-7 [3]Ib 73 3

Acchodā (I)—the mind-born daughter of Barhiṣada pitrs After her name was the Acchoda lake Without finding her own Pitṛs, she took as her Pitr, another (Amāvasu) and consequently lost her yogic powers Then seeing her Pitrs in the form of Trasarenu, she prayed to them for succour They said that she would be born on the earth on the 28th Dvāpara as the daughter of Matsya and marry Śantanu and be mother of two seers—Vicitravīrya as well as of king Citrāngada Afterwards she would attain the *aṣṭaka* place in the Pitr world As the daughter of the fisherman, she was known as Satyavati and Matsyagandhi[1] In the form of a river rising from lake Acchodam[2]

[1]Br III 10 54-74, Vā 73 2-21, M ch 14 (whole) [2]M 121 7

Acchodā (II)—the R from lake Acchoda

Vā. 47 5-6, 7

Aja (I)—a name of Brahmā

Bha II 4 19, Vā 73 62, 98 54

Aja (II)—a son of Pratihartā and Stuti

Bhā V 15 5

Aja (III)—a Rudra, and a son of Bhūta and Sarūpā

Bhā VI 6 17

Aja (IV)—the son of Raghu, and father of Daśaratha (Burnouf makes Aja, son of Pṛthuśravas But Pṛthuśravas here is an adjective of Raghu meaning—highly renowned).

Bhā IX. 10 1, Br III 63 184, Va 88 183 Vi. IV 4 85-6

Ajanābha (c)—the kingdom of Ṛṣabha, later known as Bhārata

Bhā V 4 3, 7 3, XI 2 24

Ajabasta—a pupil of Kṛta

Br II 35 52

Ajabhūh—one of the nine sons of Ugrasena

M 44 75

Ajamīdha (1)—a son of Hastin Had three queens of Kuru line, Priyamedhā and other Brāhmans belonged to his family Father of Kanva and Bṛhadisu [1] By Nalinī he had a son Nila [2] Ṛkṣa was another son of his [3] Sons born through the grace of Bharadvāja [4]

[1] Bha IX 21 21 22 Va 99 166 Vi IV 19 29 30 33 M 49 43 5 [2] Bha IX 21 30 Va 99 194 Vi IV 19 56 [3] Bha IX 22 3 M 50 19 Vi IV 19 74 [4] Va 99 169

Ajamīdha (II)—an Angirasa and *mantrakṛt* A Kṣatriya-dvija

Br II 32 109, III 66 87, M 145 103 Va 91 116 59 100

Ajamukhika—a mindborn mother

M 179 24

Ajaya—the son of Darbhaka and father of Nandivardhana

Bha XII 1 6 7

Ajavithi—on the back of the Śiśumāra (s v) [1] the southern course Here are three kinds of sunrise, one in *mūla* and the other two in two *āṣādhas*, on its south was *Pitṛyana* consists of three constellations—*mūla* and *āṣādhas*—*pūrva* and *uttara* [2]

[1] Bha V 23 5 [2] Br II 21 76 & 159, III 3 51, M 124 53-8 Va 1 93 66 51, Vi II 8 85

Ajasya—a son of Angiras and Surūpā a gotrakara

M 196 4

Ajā—born of Yaśodā—Māyā (s v),[1] the energy of the Creator—*through her, Hari is spoken of in nine forms*[2]

[1] Bha X 3 47, 13 52 [2] Ib, XI 9 28 XII 11 31

Ajākarna—a place fit for *śrāddha* offering

M 15 33

Ajāta—one of the ten sons of Hrdika Father of three powerful *sons* Sudamstra, Sunābha *and* Krsna

M 44 82-4

Ajātaśatru (I)—the son of Vidhisāra and father of Darbhaka (Arbhaka-*Vi* *P*)

Bhā XII 1 6 Vi IV 24 14-15

Ajātaśatru (II)—the son of Bhūmimitra[1] His reign lasted for 25 (27?) years[2]

[1] *Va* 99 317 [2] Br *III* 74 131, *M* 272 10

Ajāmukha—one of Danu's sons

Va 68 5

Ajamukhas (also *Adhomukhas*)—a group of piśācas

Br III 7 381 Va 69 263, 267

Ajāmila—an old *itihāsa* of A Brāhmana of Kanyākubja, versed in *śāstras* and celebrated in *ācāra* Once when out to get *kuśa* grass, he saw a *dāsī* and fell in love Then he abandoned all his duties and discarded his wedded wife The *dāsī* became his wife She bore him ten sons The last was named *Nārāyana best loved of his parents* At

the time of his death, when the messengers of Yama were waiting to remove him to hell, he called out his last son by his name Nārāyana On this, the messengers of Visnu were on the scene and prevented Yama's men from taking the Brāhman to hell It was argued that pronouncing the name of Hari at his death redeemed him of all his sins, and that alone was the secret of Dharma Yama heard this and approved it Ajāmila, thus rescued from Death, felt penitent, and while making *tapas* at Gangādvāra, he cast off his body and reached *Visnuloka*

Bha VI 1 20 to the end Ib VI ch 2 & 3

Ajita (I)—a manifestation of Hari during the epoch of Manu Cāksusa In this period the *Ksīroda* was churned and nectar was secured[1] Praised by Brahmā[2] Advised gods to befriend Asuras and then get *amrta* by churning the ocean with their co-operation, to be able ultimately to prevail against them,[3] began to take part in *Amrtamathana* when the efforts of others produced no results[4]

[1] Bhā II 2 5 VIII 5 9-10 [2] Ib VIII 5 25 50 [3] Ib VIII 6 18 25 [4] Ib VIII 7 16 X 2 20, X 51 48

Ajita (II)—a Prthuka god

Br II 36 74

Ajita (III)—the name of Hari born in Svārōcişa epoch from Tuşitā

Br III 3 114

Ajitā (I)—the goddess following Bhavamālinī

M 179 71

Ajitā (II)—the mother of devas known as Ajitas

Vā 67 33

Ajitas (I)—a group of gods with Āyuṣmanta formed 14 *ganas* whose residence was Maharloka From there they go to Janaloka

Br III 4 27, IV 1 122

Ajitas (II)—a devagana,[1] they are Asama, Ugradrsti, Sunaya, Śuciśravas, Kevala, Viśvarūpa, Sudaksa, Madhupa, Turiya, Indrayuk[2] Remembered by Brahmā[3]

[1] Va 10 21 [2] Br II 9 46, 13 90 [3] Va 31 4

Ajitas (III)—sons of Ajita and Ruci in the Svāyambhuva Manvantara

Va 67 33

Ajina—a son of Havirdhāna

Br II 37 24, Va 63 23, Vi I 14 2

Ajimha—a Pārāvata god

Br II 36 13 Va 62 12

Ajira—a Śukra deva

Vā 31 9

Ajīgarta—a sage who sold his second son Śunahśepha to Rohita to be sacrificed in his place

Bhā IX 7 20 21, IX 16 30

Ajeya—a Pārāvata god, also a Vaikuṇṭha god

Br II 36 14 and 57

Ajeśa—one of the eleven Rudras

M 153 19

Ajaikapāt (I)—a Rudra, and a son of Bhūta and Sarūpā, the Bhūta chieftain[1] one of the eleven Rudras[2]

[1] Bhā VI 6 18, Br III 3 71, Va 66 69 [2] M 5 29

Ajaikapāt (II)—the agni at Śālāmukhi; see *Upastheya.*

Br. II 12. 25. Vā. 29. 24.

Ajaikapāt (III)—a *muhūrta* of the night.

Br. III. 3. 42.

Ajaidakam (c)—a kingdom.

Br. III. 74. 218; Vā. 99. 406.

Añjana (I)—the son of Irāvati, the elephant of golden colour; belonging to the fold of Vāmadeva Sāma.

Br. III 7. 292, 327 & 339

Añjana (II)—a Sāman.

Br. III. 7. 343.

Añjana (III)—Mt. a hill west of the Sitoda;[1] residence of the Uragas;[2] famous for elephant forests.[3]

[1] Vā. 36. 28. [2] Vā 39. 59. [3] Ib 69. 238.

Añjana (IV)—a son of Kṛti. Father of Kurujit.

Vi IV. 5. 31.

Añjanā—a daughter of Kuñjara and queen of Kesari. Loved by Vāyu, gave birth to Hanumān.

Br. III. 7. 224-5.

Añjanāvati—born of Añjana (elephant); two sons—Prathitāyu and Ajah; pleasant looking and well-formed animals.

Vā. 69. 227-28, Br. III. 7. 343-4.

Añjanasiddhi—a *yoga siddhi.*

Br. IV. 36. 52

Añjanas—sons of Kallolaha

Br III 7 442

Añjanī—the mother of Hanumān

Va 60 73

Añjalı—a mode of worshıp wıth both hands He who worshıps a god by raısıng only one hand ıs lıable to have that hand cut off

Bhā X 22 19[1 3]

Añjıṣtha—a god of the Sutāra group

Br IV 1 89

Ajñānam—of *tamas* qualıty and the source of all dıffıcultıes, the enemy to knowledge, creates a thırst for desıre (*rāga*) If not got rıd of, one attaıns *Tıryak-yonı*

Br IV 3 41 and 49, 4 23 Va 102 62, 69

Atamāna—the son of Meghasvātı and father of Anıṣṭakarman

Bha XII 1 24-25

Aṭṭahasa[1]—the *avatar* of the Lord ın the 20th *dvāpara* when people are fond of *atthāsa* ın the Aṭṭahāsa hıll of the Hımālayas attended by Sıddhas and Cāraṇas and yogıns

Va 23 190-1

Aṭṭahāsa (ıı)—a Mt ın the Hımalayas where was the *avatār* of Aṭṭahāsa

Va 23 191

Aṭṭahasa(m)—a *tīrtham* sacred to Pıtrs

M 22 68 Va 23 191

Aṭṭahasī—a commander of Bhaṇḍa

Br IV 21 88

Aṭṭālakas—generally frequented by evil spirits

Br III 7 405 IV 21 14

Aṇimā (I)—an *aisvarya*, one of the eight kinds,[1] the first to be attained by the yogin,[2] leading to siddhi[3]

[1] Br *I* 2 39, *II* 29 82 *III* 3 65, 36 17, 67 16 Vā 2 39
[2] Va 13 3 and 10 [3] Va 57 76 92 15

Aṇimā (II)—Siddhi devi on the 9th parvan of Cakra rājaratha, one of Uttama siddhis

Br IV 19 4, 25 59, 35 104, 36 5, 44 108

Anu—a measurement of time Two anus make *one* Paramāṇu

Bha *III* 11 5

Anuha (I)—the son of Vibhrāja, wife Kīrti, daughter of Suka, father of Brahmadatta

Vi IV 19 43 5

Anuha (II)—Satyaka? The eldest of Nipa's sons married Krtvi, the daughter of Suka, father of Brahmadatta

Bha IX 21 24 25

Anuha (III)—Married Kīrtimati, daughter of Śuka Father of Brahmadatta

Br III 8 94 10 82, Va 73 31

Anuha (IV)—son of Vibhrāja, married Krtvi, daughter of Śuka Husband of Ṛcī

M 49 56 7 Va 99 179

Anda—the egg shaped universe; the *vyakta-rūpa* of Viṣṇu described. See also *Puruṣa.*

Vi I 2. 54-60.

Andam—beyond Āloka. Here are the seven continents and earth surrounded by a sea of clouds[1] The golden egglike anda emerges from Īśvara's seed and attains yoni (*prakṛti*), the latter being the embodiment of Nārāyana, in a period of a thousand years. It became heaven and earth, *ākāśa* being in the middle.[2]

The outside is covered with waters ten times the *aṇḍa*—covered by *tejas,*—successively covered by *vāyu,* by *ākāśa,* this by *Bhūtādi*; that by *mahat* and that in turn by *avyakta* each ten times the mass of its predecessor. These are the seven *Prakṛtis. Avyakta* is *kṣetra* and Brahmā *ksetrajña.*[3]

Brahmā born of.[4]

Like the moon in *Kumbha rāśi* at the commencement of the *Śukla pakṣa;* there are several *andams,* each covered by seven characteristics of *Prakṛti.*[5]

[1] Br I 1 43f, II 19 154-5, 160, 21 24, III 59 27, IV. 2 230-1 [2] M 2 29-32, 247. 43, 248 1. [3] Vā 1 50-52, 4 82-9, 101 227, Br I 3 26. [4] Vā 9. 122 [5] Vā 49 147-51

Andakaṭāha—consisting of *Bhūrloka, Bhuvaḥ, Suvar, Mahar, Jana, Tapa* and *Satya,* all in the shape of an umbrella, each covered by ten *Prakṛtis* more than the preceding[1] A shell of egg encircling the dark regions beyond the Lokāloka; encircled by water ten times the earth in space; waters encompassed on the outer surface by fire, fire by air; air by sky; sky by Anger of elements, and that by intellect; the last girt by chief principle, *Ananta.*[2]

[1] Vā 50 78-81 [2] Vi II 4 95. 7. 22-5.

Atala[1]—a thigh of the cosmic Puruṣa; is dependent on the loins of the Puruṣa.[2] An underworld, ruled by Bala, son of Maya.[3] The fourth world of pink (*pīta*) soil and residence of daityas like Kālanemi.[4]

[1] Bhā II 1. 27 [2] Ib. II. 5 40 [3] Ib V. 24 7 & 16. [4] Br. II 20. 12, 14, 32-34.

Atalam—an underworld of dark earth, here is the house of Namuci the Indra of the Asuras besides those of Śankukarna, Nāgas, Rākṣasas, etc White soil

Vā 50 11, 13 and 15 19 Vi. II 5 2, 3

Atikapila—a son of Jyotiṣmat, after whom the kingdom got its name

Vi II 4 36

Atikāya—a Rākṣasa who was killed in the war at Lankā

Bhā. *IX 10 18*

Atigulma—a son of Balarāma

Br III 71 167

Aticchandas—a poetic metre

Bhā XI 21 41

Atijagatī—poetic metre

Bhā XI 21 41

Atitānam—the name of divine Gāndharvam sung by Hāhā and Hūhū in Brahmaloka

Vi IV 1 68

Atithi (I)—the son of Kuśa, Ramā's son and father of Nisadha a good looking monarch

Bhā IX 12 1, Br III 63 201, M 12 52, Va 88 201, Vi IV 4 105

Athithi (II)—a god of Ādya group

Br II 36 69

Atithi (III)—honouring the guest is a kind of *yaga*[1] An imperative duty of a householder,[2] to be entertained *in śrāddhas*[3]

[1] Br III 15 8 20, 21 46 [2] Vi III 9 15, 11 58 70 78 106 110, 15 25 [3] Vā 79 7 19

Atithīśa—a *varamūrti*

Br IV 44 49

Atithya—a great Brāhman

Br I 1 134

Atitejas (Paulaha)—a sage of the epoch of the 3rd Sāvarna Manu

Br IV 1 80

Atināmā—a Paulastya, and sage of the Cāksusa epoch

Br II 36 78, M 9 23, Vi III 1 28

Atibala (i)—a medicinal plant used in the first bathing of a deity

M 267 14

Atibala (ii)—a king of the Gandharvas

Va 62 188

Atibalā—a mind-born mother

M 179 12

Atibhānu—a son of Krsna and Satyabhāmā

Bha X 61 10

Atibahu—a son of Svāyambhuva Manu

Va 31 17

Atimāna—a Paulastya

Vā 62 66

Atimāya—a son of Bhanda, and a commander

Br IV 21 84, 26 49

Atiratha (Karna)—the son of Satyakarman, found a son discarded by Pṛthā in a basket on the banks of the Ganges

Vi IV 18 27-8

Atirātra (I)—a son of Cākṣuṣa Manu and Naḍvalā

Bhā IV 13 16, Br II 36 79 & 106, M 4 42

Atirātra (II)—a son of Manu and Naḍvalā

Vi I 13 5

Atirātram—a sacred rite (*yajña*) produced by the Creator[1] Done by Kaśyapa[2] Punarvasu born in the middle of the ritual of Aśvamedha;[3] fruit of, by honey gift in ceremonies,[4] from the face of Brahmā[5]

[1] Bhā III 12 40 Va 9 51 62 67 and 91 67 50 [2] Br III 5, 4 M 44 65 58 53 [3] Va 96 119 Br III 71 120 [4] Vā 79 11 Br III 15 11 [5] Br II 9 52 Vi I 5 55

Ativibhūti the son of Khaninetra and father of Karamdhama

Vi IV 1 28 9

Ativirāt—a poetic metre

Bhā XI 21 41

Atunāntakya—a madhyamādhvaryu

Br II 33 15

Atyaṣṭi—a poetic metre

Bhā XI 21 41

Atyākarālagojvālas (c)—a Janapada of the Ketumāla

Va 44 12

Atraya—a tribe (Atris)

M 114 43

Atrāyanı—ārṣeyapravara (Angıras)

M 196 9

Atrı (I)—a son of Brahmā, born of his eyes[1] Father of Soma, born of his eyes[2] Married Anasūyā, a daughter of Kardama (Daksa-*Vā*) Their son was Dattātreya (s v) Taught *Ānvīksıkī* to Alarka, Prahlāda and others[3] Paid a visit to Bhīsma who was in his death-bed[4] Came to see Parīksıt practısıng *prāyopaveśa*[5] A sage[6] Was engaged with his wife in meditation at Mount Ṛksa by *prānāyāma* for the birth of a son His praise of Trımūrtıs who appeared before him, and blessed him with three glorious sons, being their *own* amsas. Accordingly Datta (Vışnu), Durvāsas (Śıva), and Soma (Brahmā) were born[7] Pointed out to Prthu's son, Indra running away with the consecrated horse twice and urged him to slay him[8] Had not yet seen the Supreme Being[9] A sage of the Vaivasvata epoch[10] Went with Krsna to Mıthılā[11] The sage who presides over the month of Śukra[12] and Śucı[13] A *mantrakāra* took Uttānapāda as his son[14] Had a daughter a Brahmavādını Visited Paraśurāma engaged in austerities[15] Worshipped Pitrs by *śrāddha* and relieved Soma of the disease *Rājayaksma*[16] Appointed by Brahmā for creation of the world he performed the *tapas* called *anuttama* when Śiva saw him acted as *hotā* for Soma's *Rājasūya*[16(a)] Hermitage in the Himalayas, visited by Purūravas.[17] Praised Śiva out to destroy Tripuram[18]

[1] Bha III 12 22 & 24 M 3 6 9 27 [2] Bhā IX 14 2-3, Br III 65 1 & 47, Va 1 138, 3 3, 30 48 [3] Bhā I 3 11, III 24 22 Br II 9 56 [4] Bha I 9 7 [5] Bhā. I 19 9 [6] Ib II 7 4 Vā 90 1 8 [7] Bha IV 1 15-33 Vı IV 6 5 6 [8] Bhā IV 19 12 15 and 21 [9] Ib IV 29 43 [10] Ib VIII 13 5 Br II 38 25 [11] Bha X 86 18 [12] Ib XII 11 35 [13] Br II 23 5 Va 52 6 Vı II 10 7 III 1 32 [14] Br II 27 104, 32 96 & 113 [15] Br III 23 4 [16] Br III 10 111, Va 73 63. [16(a)] M 23 2-20 [17] M 102 19, 118 62 & 77, 120 45, 126 7 [18] M 133 67

Atrı (II)—one of the sages who left for Pındāraka

Bha XI 1 12

Atri (III)—the third Prajāpati Of Svāyambhuva epoch, created by Brahmā from *aham trtīya*.

Br I 1 117, 5 70, II 9 18, 23, Vā 31 16, 34 62, 65 45, Vi V. 1 17

Atri (IV) (c)—a northern kingdom

Br II 16 50

Atri (V)—born in *Vāruni yajña* from Agni's flames,[1] Had ten beautiful and chaste wives, all daughters of Bhadrāśva and Ghrtāci His ten sons were all known as Ātreyas,[2] also Svastyātreyas, a *maharṣi* and a *mantrakrt* Trayārṣeya with Vasiṣṭha and Jātūkarna a contemporary of Vrddha Garga[3] One of the 18 writers on architecture Has a place in the *Viśvacakra*[4]

[1] Br III 1 21 & 44, 8 73 M 171 27 192 10, 195 9, Va 62 17, 64 27, Vi I 7 5, 7 [2] Va 70 67-76 [3] M 145 90, 107-9, 197 1 & 4, 200 19, 229 2 & 3, Va 59 104 [4] M 252 2, 285-6

Atri (VI)—the *avatār* of the Lord in the 12th *dvāpara* in the Haimaka forest with sons with bath and ashes

Va 23 155

Atri (VII)—a son of Gautama, an *avatār* of the Lord

Vā 23 164

Atrighana—a special rite in the *yajñas* after the celebrated sage Atri

Va 70 73

Atharvan (I)—married Śānti, a daughter of Kardama It was he who spread *yajña* in the world[1] His son was Dadhyañca who had a horse's head[2]

[1] Bha III 24 24 [2] Ib IV 1 42

Atharvan (II)—a Brāhman priest invited by Yudhiṣṭhira to officiate in his *Rājasūya* sacrifice

Bhā X 74 9

Atharva Veda—one of the four Vedas useful for kings[1] Rearranged by Sumantu (s v.) under the guidance of Vyāsa, in five parts[2] Part of Visnu[3] *Mantras* connected with war[4] Twenty-one Atharvas from the face of Brahmā[5]

[1] Bhā, X 53 12 Va 9 51 60 15, 20 [2] Bhā I 4 22, XII 7 1 Br II 34 15, Vi III 4 9 & 14, 6 8, 13-14 [3] Vi V 1 37 [4] Br IV 20 104 [5] Br II 8 53

Atharvāngiras—name of the Veda personified, as the son of Prajāpati Angiras and Sati[1] Praise of Soma[2] To be uttered in founding a temple[3]

[1] Bha VI 6 19, Va 65 98 [2] Br III 65 12 [3] M 265 28

Atharvāngīrasī—taught by Vyāsa to Sumantu

Bha. XII 6 53

Atharvā—a Laukikāgni, is Bhṛgu, father of Darpahā Belongs to Dadhyangatharvana category

Va 29 8 9 Br II 12, 9

Athārvikā—5000 + 980 according to Ṛsis like Angīrasa

Va 61 72

Adarśanā—a mind-born mother

M 179 27

Aditi (1)—a daughter of Daksa and a wife of Kaśyapa[1] Mother of Vāmana-Hari and other gods[2] Was much concerned at the evacuation of Amarāvati by gods, and informed her husband of her grief Kaśyapa consoled her saying that it was all Hari's *māyā* and everything would be rectified by His aid Asked to the means of approaching Hari, Kaśyapa taught her the *Payovrata* Observed the *vrata* for twelve days as directed Hari heard her prayers, promised to be born in her womb to protect her sons, and desired that she should keep it a secret She soon waited on Kaśyapa and became pregnant with Hari Then Hari was praised by Brahmā[3] Birth of the Lord described[4] Changed before her into a boy-brahmacārin[5]. Worshipped for food and other things, while her sons the Ādityas are prayed to for attainment of heaven[6] Her desire was fulfilled by Vāmana Pleased with his anointing, gods sent their praises to Aditi on the exploits of Vāmana[7] Krsna took back the *Kundalas* which had been taken away by Naraka, and Satyabhāmā in her Lord's company bowed to Aditi and handed over the *Kundalas* At this Aditi embraced her daughter-in-law[8]

Prajāpati caused the *tejas* of the *andam* in her *garbha*, and removing it at the request of gods, made it into two pieces, and finding it weak, placed it on the lap of the Sun-god (Mārtāṇḍa) given to dharma[9] A part of Mother Earth[10]

A *mother goddess*[11] *Worshipped in housebuilding*[12] Mother of the 12 Ādityas the former Jayadevas[13] Known for strength[14]

[1] Bhā IX. 1. 10, VI 6 25 Br II 33 17, III 3 56, 117, 71 200, Vi. I 15 124, III 1 42 [2] Bhā VIII 13 6, VI 6 38 39, VI 18 9, X 3 42, M 172 5, 178 20, Vā., 96 196, 97, 23 [3] Bhā VIII ch 16 & 17 [4] Bha VIII 18 1-11, Br III 72 22 73 75 [5] Bhā VIII 18 12 [6] Ib VIII 18 13 19 II 3 4 M. 171 55-8 [7] Ib VIII 23 4, 21 27, M. 244 9-48, 245 63 246 58 [8] Bhā. X 59 38 Ib [65 (v) 6-10], Vi V 29 11 35 30 (whole) [9] Br III 7 277-94 465 [10] Br III 71 238, M. 6 1 5 11 2 47 9 *146 18 154 351 171 29* [11] *M* 179 15 [12] M. 253 27 [13] Br III 4 34 Vā 66 55, 60, 65 [14] Va 69 92 Br II 13 79

Aditi (II)—born of Dakṣa and son was Vivasvān.

Vi. IV. 1. 6.

Adīna—a son of Sahadeva and father of Jayatsena; a righteous soul.

Vā. 93. 10; Vi. IV. 9. 27.

Adṛśyantī—the wife of Śakti, and mother of Parāśara.

Br. I. 2. 12; III. 8. 91; Vā. 2. 12; 70. 83.

Adbhuta (I)—the name of Indra of the 9th manvantara of the Rohita epoch.

Bhā. VIII. 13. 19-20; Br. IV. 1. 61; Vi. III. 2. 22.

Adbhuta (II)—the son of Savanāgni (Sahasa-*Br.*) and father of Vividha.

Vā. 29. 38; Br. II. 12. 41.

Adbhutas—see *Utpātas.*

M. 228. 2.

Adma—a dānava.

Br. III. 6. 10.

Adrikā—an apsaras with whom Amāvasu sported.[1] Living in the Acchoda lake.[2]

[1] Br. III. 7. 7; 10. 57 & 68. [2] Vā. 69. 6; 73. 3

Adviṣeṇa—a *mantrakṛt.*

Vā. 59. 97.

Adharma (I)—a son of Brahmā, born of his back.[1] Had for his wife Mṛṣā.[2] Three chief characteristics—pride, luxury and intoxication.[3] His son was Dambha and daughter Māyā, both of whom were adopted later on by the

childless Nirrti[4] Five branches of *vidharma*, *paradharma*, *ābhāsa*, *upamā*, and *chala*[5]

[1] Bhā III 12 25 [2] Ib IV 8 2 [3] Ib I 17 24 [4] Ib IV 8 2 [5] Ib VII 15 12-14

Adharma (II)—wife, Himsā, sons Nikrti, Anrta (daughter Nikrti-*Vi P*)

Br II 9 63, Va 10 39, Vi I 7 32

Adaśchāyābhayas—Kaśyapa gotra-kāras

M 199 4

Adhaśśiras—the name of a hell also *Adhomukham* He who receives bad gifts and from forbidden persons, who lives by astrology and those who do not request for sacrifice go to it

Br IV 2 148 & 163 Vā 101 147, 161 Vi II 6 4 & 18

Adhidānta—a son of Hrdika

Br III 71 141

Adhipati—a son of Bhṛgu, and a deva

Br III 1 90 Va 65 87

Adhipūruṣa—the title earned by Svāyambhuva Manu for his great character'

M 3 45

Adhimāsa—the intercalary month,[1] fit for *pinda* at Gayā[2]

[1] Va 50 201 [2] Vā 83 42, 105 18

Adhiratha—the son of Satkarman (Satyakarman-*M*) Once playing on the banks of the Ganges, he found a male child in a box It was born of Kunti and abandoned by her Childless, he brought him up as his son,[1] also known as Sūta[2]

[1] Bhā IX 23 12 13 [2] M 48 108

Adhıraja—ın *Rajasuya*, Prthu was anoınted as

Br III 8 25

Adhıvasanam (also *Adhıvasam*) [See *Pratımā*]—prelımınary purıfıcatıon ın connectıon with foundıng a new temple

M 265 49 & 52 266 1 274 57 275 3 289 11

Adhısa(ı)makrsna—the son of Aśvamedhādatta A great warrıor rulıng now—(*sampratah*)—Performed a long *yajña* extendıng over three years at Kurukṣetra on the Drṣadvatı a Paurava, father of Nıcaknu

Va 99 258 270 Vı IV 21 6 7

Adhısomakrṣna—the son of Śatānıka—' the kıng now rulıng' performed three great sacrıfices—one for thıee years at Puskara the other two of two years' duratıon at Kuruksetra and Drsadvatı respectıvely Father of Vıvıksu

M 50 66 78

Adhıtı—a son of Brahmā wıth *Mantrasarıra*

Va 67 6

Adhısta—a son of Brahmā wıth *Mantrasarīra*

Va 67 6

Adhrtı—a god of Ābhutarayas group

Br II 36 55

Adhomukha—see *Adhasśıras*

Br IV 2 163

Adhyavasaya—one of the two *vrttıs* of *Mahat*

Va 4 46

Adhvani—a son of Āpa

Vi I 15 111

Adhvara—an *yajña*, fires in, described

Vā. 29 41

Adhvaryu—one of the 16 Ṛtviks for an *yajña*, issued from the arms of Nārāyana of Paraśurāma's sacrifice, was presented with the whole of the west [1] Bhrgu was *Adhvaryu* at Soma's *Rājasūya* [2]

[1] Bha IX. 11 2, 16 21, M 167 7, 265 26 [2] M. 23 20

Anagha (I)—the son of Upadānavi The Vaibhrāja king of Pāñcāla Father of Brahmadatta

M 21 11

Anagha (II)—a Mauneya

Vā 69 1

Anagha (III)—a son of Trasu

Va 99 133

Anagha (IV)—a son of Ūrja and Vasiṣṭha, a sage of XIth epoch of Manu.

Vi. I 10 13 III 2 31

Anaghā—a R of Śākadvipa

Bhā V 20 26

Ananga (I)—a *madhyamādhvaryu*

Br II 33 17

Ananga (II)—another name of God of Love, after he was burnt to ashes by Śiva

M 7 23 23 30 154 272, 291 32, Vā 104 48

Anangadanavratam—sacred to Hari to be begun on Sunday when the star Hasta, Pusya or Punarvasu was in the ascendant duration being 13 months originally communicated by Indra

M 70 33 62

Anangamadanā—a śakti devi on the 7th parvan of the Cakrarājaratha

Br IV 19 25, 44 124

Anangamadanaturā—a śakti on the 7th parvan of the Cakrarājaratha

Br IV 19 25, 44, 124

Anangamalini—a śakti devi on the 7th parvan of the Cakrarājaratha

Br IV 19 26

Anangamekhala—a śakti devi

Br IV 44 124

Anangarekhā—a sakti devi

Br IV 44 125

Anangalekha—a sakti devi on the 7th parva of Cakrarājaratha

Br IV 19 25

Anangavatī—the courtesan who observed the *Vibhūti-dvadasi-vratam* and became Priti, the co-wife with Rati, to the Lord of Love in her next birth

M. 100 18 & 32

Anangavegi—a śakti devi on the 7th parva of Cakrarājaratha

Br IV 19 25

Anangā—was the Apsaras sent by Indra to ruin Hari's *tapas*

M 61 22

Anangākuśā—a śakti devi on the 7th parva of Cakrarājaratha

Br IV 19 25, 44 125

Anangādhāramālini—a śakti devi

Br IV 44 125

Ananta (I)—the Tāmasi Kalā of Hari Followers of *Sātvata Tantra* designate him Sankarsana He bears the Earth on one of his 1000 hoods From between his agitated brows came out Rudra exhibiting in eleven forms The Nāga princes make obeisance to him for his blessings He wears the *Vaijayanti* garland His glory is sung by Nārada and Tumburu in the court of the Creator Also known as Śeṣa [1] *Identified with Balarāma, the seventh son of Devaki* [2] At the time of the deluge, withdraws the universe unto himself [3] Identified with Hari,[4] a Nāga,[5] *ety* of,[6] Balarāma, an incarnation of [7]

[1] Bhā *III* 26 25 *IV 9 14* V *25 1-11* *VII* 7 10 11 Vi II 5 13-27 V 18 54 [2] Bhā X 1 24, 2 5 [3] Ib X 68 46 [4] *Ib XI 16 19* [5] *Br IV 20 53* [6] *M 248 38.* [7] Vi V 25 3, 35 3, Bhā I 14 35

Ananta (II)—the sacred hill

Br III 13 58

Ananta (III)—a king and the son of Vitihotra (Vīrahotra-*Vā P*) Father of Durjaya

Br III 69 53, Va 94 53

Anantatrtīyāvratam—see *Giritanayāvratam*

M ch 62

Anarakam—a *Ksetram* in the Narmadā After a bath here, there is no need to fear a hell

M 193 1-3, 194 17

Anaranya (I)—the son of Trasaddasyu and father of Haryaśva (Pṛṣadaśva-*Vi P*), killed by Rāvana in his *dig-vijaya*

Bhā IX. 7 4, Vi IV 3 17-18

Anaranya (II)—the son of Sambhūta killed by Rāvana

Br III 63 74, Vā 88 75-6

Anaranya (III)—the son of Sarvakarman

M 12 47

Anarkas—a piśāca clan

Va. 69 264

Anarvan—a follower of Vrtra in his battle with Indra

Bha, VI 10 19 31

Anala (I)—a Vasava, (*Tejas*) has a son Kumāra through Svāhā *Śākha, Viśākha, and Naigameya were other sons (see Agni)* Married Śivā, daughter of Hari and had two sons born with qualities of fire Father of Skanda and Sanatkumāra

Br III 3 21, M 5 21-5 203 3 Vi I 15 110 115 Vā 66 20, 24

Anala (II)—a chief monkey

Br III 7 235

Anala (III)—a hill of the Rākṣasas

Anala (iv) (*Agni*)—one became threefold at the instance of Purūravas,[1] the presiding deity of *svarna* or gold,[2] different kinds of,[3] five kinds of, overcome by Krsna in Bāna's war[4]

[1] Vi IV 6 94 [2] Vi V 1 14 [3] Va 53 5 [4] Vi V 33 20

Anala (v)—the son of Nisadha and father of Nabhas

Vi IV 4 106

Anavadyā—an Apsaras

Va 69 48

Anavama (*Bahava*—s v)—son of Cakora and father of Śivasvāti

Bhā XII 1 26

Anavaśā—an Apsaras

Vā 69 48

Anasūya—a Kaśyapa and a Trayārseya

M 199 12

Anasūyā—the wife of the sage Atri (s v) and a daughter of Kardama (Daksa-*Vā P* and *Vi P*) Mother of Datta Durvāsas, and Soma,[1] mother of five Ātreyas and a daughter Śruti[2]

[1] Bhā I 3 11 III 24 22 IV 1 15 Vi I 7 7 25 [2] Va 10 28, 31 28 18 9, Br II 9 52 and 56 11 22

Anādrsta—a rājarsi, a brother of Vasudeva

Va 96 148 Vā 99 127

Anādrsti—son of Asmaki

Vā 96 186

Anādhrsti—a son of Śūra and Bhojā

Br III 71 149 and 189, M 46 3

Anāyu—a daughter of Daksa a consort of *Kaśyapa*, and a mother goddess Fond of eating

Br III 3 56, 7 468, M 171 29

Anāyusā—Had Araru and other four sons,[1] mother of diseases[2]

[1] *Br III 6 30* [2] *M 171 59*

Anāśakaphalam—a bath in the prescribed manner for a month in the Pryāga, attained by (oneness with godhead)

M 108 2 & 14

Anahitāgni—those who do not perform *yajñas*, as opposed to *agnihotrins*

Va. 30 6

Aniruddha (I)—One of the four forms of Hari[1] Invoked as a principal divinity Source of all sounds (*sabdayoni*), presiding over the mind as fourth in order[2] The supreme ruler of all senses[3] Created specially in the battle of Lalita with Bhanda[4]

[1] Bha 1 5 37 Vi 16 18 X 16 45 · 40 21 XII 11 21 M 276 9 [2] Bha III 1 34 [3] Ib III 26 28 IV 24 36 [4] Br IV 29 128

Aniruddha (II)—the son of Pradyumna and Rukmavati, carried away by air by Citralekhā, to the harem of *the daughter of Banā at her instance For him Bāna had* his arms reduced from thousand to two Married Rocanā, grand-daughter of Rukmin at Bhojakata to which Krsna, Balarāma and others went Came back to Dvārakā with his newly wedded wife[1] *Seen in a dream by Uṣā Picture of him drawn* by Citralekhā, who made him enjoy Uṣā's

[1] Bhā X. 61 18 23[9] 25 26 & 40

company at Śonitapura Bāna came to know of this and imprisoned him to the great regret of his daughter[2] Narada communicated the news of Aniruddha's imprisonment to Kṛṣna and Vrsnis These departed to Śonitapura, beseiged it and humbled the pride of Bāna The latter agreed to set Aniruddha free and allow him to marry his daughter Left for Dvārakā with Usa[3] Famous for his speed in battle[4] Unable to recover the dead child of the Dvārakā Brāhmana[5] Father of Vajra[6] Went to Syamantapañcaka for solar eclipse[7] Fought with Sātyaki at Prabhāsā[8] One of the five vamśaviras[9] Mrgaketana was a son of his an authority on architecture[10]

[2] Ib X 62 12 20 27 and 35 [3] Ib X ch 63 (whole) [4] Ib I 14 30 [5] Ib X 89 31 and 41 [6] Ib X 90 33 36 7 [7] Ib X 82 7 [8] Ib XI 30 16 [9] Br III 72 2 [10] M 47 23 93 51, 248 49 252 3

Aniruddha (III)—a vamśavira

Vi 97 2 111 21

Anila (I)—The God of Wind invoked[1] A surname of Vāyu[2] father of Bhimasena[3]

[1] Bha III 6 16 [2] Br II 25 12 [3] Vi IV 14 35 Bha IX 22 27

Anila (II)—a Vāsava married Śivā and had two sons —Manojava and Avijñatagati See *Isana*

Br II 10 80 III 3 21 M. 5 21, 203 3 Va 66 20, 25 Vi I 15 110 114

Anila (III)—The *Vayu Purāna* narrated by Wind god with *samāsa bandhas* and rhythm,[1] 23,000 stanzas[2]

[1] Va 3 8 [2] Va 104 7

Anila (IV)—a son of Kṛṣna and Mitravindā

Bhā X. 61 16

Aniṣṭakarman—son of Aṭamāna and father of Hāleya

Bhā XII 1 25

Anika—a son of first Sāvarna Manu

Br IV 1 65

Anikavān—a son of Arka Agni

Vā 29 40, Br II 12 43

Anīcakam—the continent lying round Śyāma hill

M 122 23

Anīha—a son of Devānıka and father of Pāriyātra

Bhā IX 12 2

Anu (I)—a son of Svāyambhuva Manu Knows the power of the *yoga* of Hari

Bhā. II 7 44

√ *Anu (II)—a son of Yayāti and Śarmıṣṭhā Refused to* part with his youth to his father[1] Became overlord of the north part of the kingdom[2] Had three sons Sabhānara, Cakṣu and Parākṣa[3] Cursed to die in youth suffering from diarrhoea Originator of several mleccha groups[4]

[1] Bha IX. 18 33 & 41, Br I 1 133 III 68 16-17, 51 79 IV M 24 54, 32 10, Vi. IV 10 10-15 [2] Bha IX. 19 22 Br III 68 90, 73 126, Va I 156 93 17, Vi IV 10 32 [3] Bha IX. 23 1, Br III 74 12, M 48-10, [4] M. 33 21-24, 34 30

Anu (III)—the son of Kuruvaśa (Kuravaśa-Burnouf) and father of Puruhotra

Bhā IX 24 5-6

Anu (IV)—the sc and An-
dha was

Anu (VI)—the son of Kumāravamśa and father of Purumitra

Vi IV 12 42

Anu (VII)—a son of Viloma and friend of Tumburu and father of Ānakadundubhi

Vi IV 14 13 14

Anu (VIII)—the son of Yadu and father of three sons

Vi IV 18 1

Anukrsna—a Carakādhvaryu

Br II 33 13

Anugangāprayāga (c)—lie of territory under the Nāgas[1] and the Guptas[2]

[1] Br III 74 194 [2] Va 99 383

Anugraha Sarga—divided into four, *viparyaya, sakti, tusti*, and *siddhi* accounts for *vivrtta*, and the *varttamāna* (present) in cycle, this is the fifth *sarga* or creation

Va 6 57 67 9 9 117

Anugrahesvara—(*Sadyojāta*) a *varamūrti*

Br IV 44 50

Anucara—a god of the Haritagana

Br IV 1 84

Anujīvins—officials (lit dependents on the king)—rules for the personal conduct of

M 216 1-38

Anutaptā (I)—another name for R Sukumārī of Śākadvipa

Vā 49 91

Anutaptā (II)—*a R in the Plakṣadvipa*

Br II 19 19, Va. 49 17, Vi II 4 11

Anutāpana—one of the 61 sons of Danu

Bha VI 6 31

Anuttamam—the name of the *tapas* performed by Atri (s v) for creation.

M 23 2

Anudṛkṣāma—one of the Marutganas

Vā 67 129

Anupadeva—*a son of Akrūra and Ugrasenī*

Vā 96 112

Anuparvatam—the forest noted for *padma* class of elephants between the Lauhitya and Sindhu, the name of Yamavanam (*s v*)

Br III 7 359 Va 69 241

Anupālikā—a daughter of Vākā

Br III 8 56

Anubhanu—a Dānava

Va 68 14

Anubhūmi—a Carakādhvaryu

Br II 33 13

Anumati (I)—a daughter of Śraddhā and Aṅgiras[1] Wife of Dhātā and mother of Pūrnimā[2]

[1]Bhā IV 1 34 [2]Ib VI 18 3

Anumati (II)—a R in Śālmalidvīpa

Bhā V 20 10

Anumati (III)—a śakti devī on the *Sodaśapatrābja*

Br IV 32 12

Anumati (IV)—a time in the evening of *Pratipada* comprising two *lavas*[1] The day when one digit of the moon is deficient, fit for making gifts[2]

[1] M 133 36 141 33 40 and 51, Vā 56 35, 55 [2] Vi II 8 80

Anumati (V)—one of the Bhārgava-gotrakāras

M 195 28

Anumati (VI)—a daughter of Smṛti and Angiras,[1] the name of the first *pūrnimā*[2]

[1] Vā 28 15, Vi I 10 7 [2] Va 50 201, Br II 11 18

Anumantā—a god of Ādya group [1] a śādhya[2]

[1] Br II 36 69, III 3 16 [2] Vā 66 15

Anumlocantī—an Apsaras

Vā 69 50

Anumlocā (I)—resides in the sun's chariot during the month of *Bhādrapada*

Vi II 10 10

Anumlocā (II)—The apsaras presiding over the month *Nabhasya* (*nabho-nabha*)

Bha. XII 11 38, Br II 23 10 III 7 15

Anurādhā—a nakṣatra

Vā 66 50, 82 9

Anurūpamāya—a Vasu, and a son of Dharma and Sudevī

M. 171. 47.

Anurdeśya—see *Ahırbudhnya*

Br II 12 26

Anuloma—a Saımhıkeya

Vā 68 19

Anuvatsara—the fourth year ın a five year *yuga*;[1] ıs Vāyu[2] (*Yajur samhıtā*) ahorātrakara[3]

[1] Bhā III 11 14 V 22 7, Vı II 8 72 [2] Br II 13 115 119, 134, 21 134 28 22, M 141 18, Va 31 31 [3] Va 31 27, 56 20, 50 183, Br II 13 134

Anuvamśa—Devāvrdha and hıs son Babhru belonged to thıs lıne

M 44 57

Anuvaha—the chıef of the 6th *vātaskandha*, sıtuated between the planets and the Saptarsımaṇḍala

Br III 5 87

Anuvında—a prınce of Avantı Brother of Vında and and Mıtravındā Shared Vında's (s v) vıews and dıd not wısh hıs sıster to be marrıed to Krsna as agaınst Duryodhana[1] Statıoned at the south gate of Mathurā by Jarāsandhā,[2] and also on the south durıng the seıge of Gomanta[3] Son of Rājadhıdevī accordıng to the *Bhāgavata*[4]

[1] Bhā X 58 30, Br III 71 158 [2] Bha X 50 11 [3] [3] Ib X 52 11[9] [4] Ib X 58 31, Va 96 157, Vı. IV 14 43

Anuvrttā—a daughter of Ṛṣā (*Rṣı-Vā P.*), gave bırth to the class of mandūkas, *aıneya* and *śambaka* varıetıes

Br III 7 414 and 418, Vā. 69 291, 295

√*Anuvrata* (1)—a son of Śrutakīrtı

M. 46 5

Anuvrata (II)—the son of Kṣema, ruled for 64 years.

M 271 25

Anuvratas—a class of people in Śākadvīpa

Bhā. V 20 27

Anusanga—the one after *srstisarga*, the second pāda of the purāna,[1] equal to Tretā, of 3000,[2] ends with the 99th chapter of the *Vāyu*

[1] Br I 1 39, II 31 127, III 1 1, IV 4 43, Vā 4 13, 65 1-2 [2] Vā 32 61, Vā 58 126, 103 44 [3] Vā 100 2

Anustub—a poetic metre,[1] a horse yoked to the sun's chariot;[2] from the fourth face of Brahmā[3]

[1] Bhā XI 21 41, Va 9 52 [2] Vā 51 64, Br II 22 72, M 125 47, Vi II 8 5 [3] Br II 8 53 Vi. I 5 56

Anuhl(r)āda—a son of Kayādhu and Hiranyakaśipu; wife Sūrmyā Father of Bāṣkala and Mahisa,[1] also of Vāyu and Sinivāli from whom the *hālāhala gana* came;[2] as asura of the Vitalam His daughter was married by Rajatanābha, the yakṣa[3]

[1] Bha VI 18 13 16 Br III 5 33 [2] M 6 9, Va 67 70, 75, Vi I 15 142 [3] Br II 20 26, III 7 119, Vā 50 25

Anūpa (c)—the kingdom got by Sūta from Pṛthu The people were Anūpas, a Vindhya tribe

Br II 36 172, 16 65, Va 62 147

Anūru—(Aruna) a son of Tārkṣya and Kadrū Charioteer of the sun

Bhā VI. 6 22.

Anrtam (as opposite to *satyam*) when falsehood is tolerated[1] Bali shrinks from it[2] No *pātaka* on five occasions Jest or fun, speaking to women, for a marriage, when life is in danger, and when deprived of his wealth[3]

[1] Bha VIII 19 38-43 [2] Ib VIII 20 2 5 [3] M 31 16

Anrtam—son of Himsā and Adharma, father of Bhaya and Naraka

Br *II 9 63*, Va *10 39*

Aneka—a son of Raucya Manu

Br IV 1 104

Anekakṣatrabaddha—a son of Raucya Manu

Va 100 109

Anekajanmajanana—a son of Anala

M 203 6

Ānenas (I)—the son of Kakustha (Paurañjaya-*Bhā*) of Prthu

Bhā *IX 6 20* Br *III 63 26* Vā *88 25* Vi IV 2 33

Anenas (II)—a son of *Āyu and father of Śuddha*

Bhā IX 17 *2* and 11, Br *III 67 2*, Vi IV 8 3

Aneha—a Pravara

M 196 31

Anaupamyā—the wife of Bāṇāsura Illtreated by mother-in-law and sister-in-law she was initiated into a *mantra* by Nārada to control them and to be ever pleasing to her husband By this she left the strict path of chastity, offered gifts to the sage who refused them on the plea of his plenty

M 187 25-52

Anta—1000 crores × niyuta (1 lakh)

Va 101 98

Antaka (i)—surname of Yama milkman of Pitrs on the earth *ety*

Bhā VI 10 15 Br II 36 209 M 10 19, 213 6

Antaka (ii)—a surname of Śiva

Br III 3 81

Antaka (iii)—a son of Vasumitra, ruled for 2 years

M 272 29

Antakāri—the tāmasic aspect of Svayambhū

Va 66 103

Antakāla—prescriptions for,[1] yogic methods laid down[2]

[1] Bhā II 1 15 21, [2] Ib II 2 14 23

Antara—the son of Prthuśravas, in previous births the son of Yājña, also called Uśanas, performed 100 horse sacrifices as king

Va 95 22 23

Antaraksaya—reference to the deluge in the Cākṣusa antara

M 2 1 and 14

Antaranarmadā (c)—a western country, Narmada tribes

Br II 16 61, M 140 50

Antarā—one of 44 apsarases

Va. 69 4

Antarıkṣa (I)—a son of Ṛṣabha and Jayantı Brother of Bharata A bhāgavata and sage,[1] expounded to Nımı the nature of *Māyā and* mentıons how the pure *jñāna* shınes as threefold by the work of ıllusıon[2] -

[1] Bhā V 4 11, XI 2 21 [2] Ib XI 3 2[1-4]-16

Antarıksa (II)—a son of Mura (s v) *who went to the field to attack Kṛṣṇa who caused the death of hıs father*

Bhā X. 59 12

Antarıksa (III)—the son of Puskara and father of Sutapas

Bhā IX 12 12

Antarıkṣa (IV)—the 13th Veda Vyāsa[1] Heard the Purāna from Trıvısta, and narrated ıt to Trayyārunı[2] (Carsı-*Vā P*)

[1] Br II 35 120 V III 3 14 [2] Br IV 4 62, Va 103 61

Antarı(ī)ksa (V)—an Ādya god, a devagana

Br II 36 69 Vā 62 59

Antarıksa (VI)—the son of Kınnarāśva (*Kınnara-Vā P*), and father of Suparna (Śuṣena—*M P*)

M 271 9, Va 99 285 Vı IV 22 5

Antarıksam—the Bhuvarloka or the regıon between earth and heaven[1] One account ıs that Yayāti made thıs his abode when he was sent away from heaven,[2] to be propıtıated as a deıty ın palace buıldıng[3]

[1] Va *23 107,* 24 18, 30 98 47 29 64 10 101 19, 110 49 [2] M 35 4 38 20 39 11, 41 8 & 10 [3] Ib 268 12

Antargırı—a trıbe

M 114 44

Antargırıbahırgıras—Peoples of an eastern country

Br II. 16 53, Vā 45 122

Antardhāna (I)—a surname of Vijitāśva (s v); got from Indra the power of moving about, unseen by others

Bhā IV 24 5

Antardhāna (II) (*Antarddhi*)—A son of Pṛthu, wife Śikhandinī father of Havirdhāna, and Mārīca

Br II 37 23, M 4 45 Va 63 22, Vi I 14 1

Antaśilā—R originating from the Vindhyas

Va 45 103

Antahpurāni—harems, origin of

Vā 8 100

Antahpurādhyaksa—Superintendent of the harem and his qualification

M 215 42 216 9

Antāvasāyin—an untouchable

Br III 14 88 Va 79 24

Antika—a son of Yadu

M 43 7

Antināra (I)—the son of Jvalanā and Auceya, wife Manasvinī Father of two sons and a daughter Gaurī, mother of Māndhatṛ

M 49 7-8.

Antināra (II)—the son of Ṛtesu and father of three sons Sumati and others

Vi IV 19 3-4

Antya—a son of Bhṛgu and a deva

Br III. 1. 89

Antya(Janmanā)—members of the fourth caste home of

M 207 19, 227 54, 255 14

Antyajas—to follow the *vrtti* of their ancestors Also known *Antevasāyins* [1] a low caste to be abandoned [2] also *Antyayoni*.[3]

[1] Bhā VII 11 30, 14 11 [2] Br IV 7 3 8 19 and 67, 8 10 [3] Ib II 31 40

Antyāvasāyi—an untouchable

Vā 79 24

Andha—R of Bhāratavarṣa

Bhā, V 19 18

Andhaka (I)—a son of Sātvata [Sātvati (Kausalya)], suspected Kṛṣṇa of having taken away Syamantaka [1] A mahābhoja who married the daughter of Kanka and was father of four sons, Kukura and others [2]

[1] Bhā IX, 24 6, Br III 71 1 36, 53, Vā 96 2, Vi IV. 13 1 [2] M 44 48-61, Vi. IV. 14 12

Andhaka (II)—son of Anu and father of Dundubhi

Bhā. IX. 24 20

Andhaka (III)—a son of Vilomā, and a friend of Tumburu also known as Danodakadundubhi

Br III 71 118

Andhaka (IV)—a commander of Bhanḍa

Br IV 21 82.

Andhaka (V)—the 8th among twelve incarnations after the battle of that name Here Trayambaka slew thousands of Asuras [1] in the Varāha Kalpa [2]

[1] M 47 44 50 [2] Vā 97 75

Andhaka (vi)—the asura killed by Śiva Āḍi and Baka were his sons, attempted to abduct the Devī in the presence of Śiva in the Mahākālavana of Avanti Smitten by Pāśupata, blood came out of his body, out of which were born numberless Andhakas (s v) who overpowered Rudra The latter created a number of *Mātrs* who were not enough to meet them Vāsudeva was thought of, and he created one Śuskarevati who drank off the blood of Andhakas On his submission he was admitted to the group of Ganeśas

M 55 16, 156 11-12, 179 2 40, 252 5-19

Andhaka (vii)—an elder Yādava advised in the council to secure the return of Akrūra, it was adopted

Vi IV 13 114-137

Andhakas (i)—a community of the Yādava tribe[1] defending Dvārakā, at Dvāravati their overlord was Ugrasena[2] Praise the heroic deeds of Hari[3] Relieved by Kamsa's death[4] Ended their lives by fighting their kinsmen[5] Krṣna an Andhaka[6] Kingdom of[7] Their line,[8] fetch Balarāma and Krṣna to Dvāraka[9]

[1] Bha I 11 11 14 25 II 4 20, Vā 86 28 [2] Bhā X. 1 69 39 25, 45, 15 [3] Bha IX 24 63 [4] Ib X 45 15 [5] Ib XI 29 39, 30 18 [6] Br III 61 23, 71 85 & 143-144 [7] M 114 36 [8] M 44 61 85 47 33 [9] Va 96 84

Andhakas (ii)—the Asuras born of the blood of Andhaka Asura, hit by the *pāśupata* of Rudra To counteract their evil propensities Rudra created a number of *Mātrs* who could not bring about the desired effect Hence Vāsudeva created a Śuṣkarevati who brought about their destruction by drinking off their blood

M 179 7-37

Andhakāra (i)—a son of Dyutimat after whom the kingdom Andhakāra came to be known

Br II 14 22, 25

Andhakāra (II)—the eighth battle of Devas and Asuras

Br III 72 75 & 82, Vā 97 75

Andhakāraka (I)(c)—a kingdom of Krauñcadvipa also a name of the hill in that region

Br II 14 25 19 67 & 72 M 122 81 85 Va 49 61, 67

Andhakāraka (II)—a Mt in Krauñcadvipa

M 122 81, Vi II 4 50

Andhakāraka (III)—a son of Dyutimān, after his name a Janapada

Va. 33 21, 23, Vi II 4 48

Andhakāsuramardin—a surname of Śiva

Br III 25 12

Andhakūpa—one of the 28 hells Those who do not follow the prescribed course of life and who have no sympathy for the sufferings they inflict on others are subject to affliction in this hell

Bhā V 26 7 and 17

Andhatāmisra—one of 28 hells Here the person who deceives the husband and robs him of his wife and property is made to suffer

Bhā III. 30 28 & 33 V 26 7 & 9

Andhatāmisram—a hell

Vi. I 6 41

Andhini—one of the five devis on the third parva of the Kiricakra of Lalitā

Br IV 20 9 & 38

Andhra (I)—born of Dirghatamas and Bali s wife (Burnouf s reading—Odra)

Bha IX 23 5

Andhra (II)—the son of Drsadaśva (Vrsadasva-*Va P*)

Br III 63 27 Va 88 26

Andhra (III) (*c*)—a Janapada under the Devarakṣitas

Va 99 385 Vi IV 24 64

Andhras—a people of the southern country ruled for 300 years [1] *a sinful tribe got purified by praying to Hari* [2] defeated by Bharata [3] See *Āndhras* [4]

[1] Bha XII 1 22 Va 45 127 47 44 78 69 99 268 361 [2] Bha II 4 18 [3] Ib IX 20 30 [4] M 50 76

Andhraka—the Śunga ruled for 2 years

Va 99 339

Andhrakas—succeeded the Kanva dynasty of kings Thirty of them ruled for 456 years Kingdom of

Br III 73 109 74 160 170 178 197 229 30 Va 98 108 Bha XII 1 22 28

Andhravakas—people of an eastern kingdom

Br II 16 53 Va 45 11

Anna—gift of the best of all, especially in a *sraddha* [1] *Annavikrayam* condemned [2]

[1] Br III 16 3 52-5 68 66 Vā 80 55-7 (cf *Rama* II ch 103) [2] Br IV 8 44-58

Annapurna—a devi in the *Cintamanigrha*

Br IV 36 23

Annada (I)—a son of Kṛṣna and Mitravinda

Bha X. 61. 16

Annāda (II)—a son of Agni Arka

Br II 12 43

Anya (I)—a son of Bhṛgu

Vā 65 87

Anya (II)—a rājarṣi, becoming a Brāhmana

Va 91 116

Anyādṛk—one of the seven Maruts in the fourth *marutgana*.

Br III 5 96-7, Vā 67 127

Anyādṛkṣas—one of the names in the fifth *marutgana*

Vā 67 128

Anyāyatah—a son of Bhrgu

Va 65 87

Anvatā—an Apsaras

Vā 69 48

Anvaṣṭakā—the ninth day in the latter half of the three (or four) months *following the full moon in Agrahāyana, Pauṣa, Māgha, (Phālguna)* The fourth month is mentioned in the Purāna

Va 81 4, 5

Anvāhārya—the Dakṣināgni

Va 97 25

Anvāhāryapacana—the particular Agni from which Vṛtra was born

Bhā VI 9 12

Anvādhānakriyā—a fire rite on the conjunction of the *parvas*

Br II 28 37

Apah (I)—one of the ten branches of the Harita group of Devas

Va 100 89

Apah (II)—water variations in temperature explained in relation to the solar rays

Br II 21 59 62

Apagas—a tribe

Va 45 120

Apaciti—a daughter of Marici and Sambhūti

Va 28 9

Apattanas—Gandharvas in the Hemakaksa hill, their ruler is Rājarāja Kapiñjala

Va 39 52

Apathas—the people of a mountain kingdom

M 114 55

Apaprāvaranas—a hill tribe

Br II 16 67

Aparā—one of the thirteen wives of Vāsudeva

Vā 96 160

Aparājita (I)—fought with Namuci in Devāsura war

Bha VIII 10 30

Aparājita (II)—a son of Krsna and Mādri

Bha, X. 61. 15

Aparājita (III)—the horse on which Lalitā rode to fight *Kuranda*

Br IV 22 94

Aparājita (IV)—a Rudra

M 171 38, Vi *I* 15 *122*

Aparājitā (I)—an elephant at one of the four cardinal points to maintain the balance of the worlds

Bhā V *20 39*

Aparājitā (II)—(R) of Śākadvīpa

Bhā V 20 26

Aparājitā (III)—a mindborn mother, following Māyā

M 179 13 69

Aparāhna—when the sun passes three *muhūrtas* from the *madhyāhna*

Va 50 96 173

Aparānhā—a Śakti of Kāla in the *Pañcakona*

Br IV. 32 10

Aparānta(kam)—a northern kingdom

Br *II* 16 46, III 62 39, M 114 51 Va 58 81

Aparāntas—the people of the western country

Vi II 3 16

Aparna (I)—one of the three daughters of Menā and Himavat Seeing her severe penance houseless and foodless her mother said *'soma'*, (Umā-*Va P*) whence she became Umā and married Śiva

Br III 10 8 13, Va 72 7, 11-2

Aparṇā (II)—a daughter of Menā married Jaigīṣavya

M 13 8 9

Apavarga—the final beatitude from *sūkṣma*, the latter to be realised by *Jñāna*, cf *Sankhya k* 44 *Jñānena cāpavargaḥ* From this results *vyāpaka*, from this comes Puruṣa and from it the highest bliss

Vā 13 22.

Apasavya—a son of Śamśya Agni

Br II 12 13

Apasphūrja (Vivasvat)—Agni known as Āstha

Br II 12 31

Apasmāras—a group of evil spirits

Bhā X 6 28

Apasyati—a son of Uttānapāda and Sūnṛtā

M 4 35

Apasyanta—a son of Uttānapāda and Sūnṛtā

M 4 35

Apasyauṣa—a *mantrakṛt*

M 145 104

Apasvānta—a son of Śakrajit and a loveable man

Va 96 53

Apahāriṇī—a Brahmarākṣasi

Br III 7 99

Apāgneya—a Trayārṣeya

M 196 43

Apāṅkteyas—a list of those unfit for interdining
Vā 83 60-70

Apāndu—a sage
M 196 45

Apāna (i)—a Sādhya god.
Br III 3 16

Apāna (ii)—a Tusita god
Br III 3 19, Vā 66 18

Apāna (iii)—an Ajita deva
Vā 67 34

Apāntaratama—a Siddha chief, who could not comprehend the *māyā* of Hari
Bhā VI 15 12, IX 4 57

Apāmgarbha—attribute of Agni
Br *II 23 53*

Apāmpati—an attribute of Varuna, the lord of a *dik*
Br III 7 331, Va 69 215

Apāmrasa—a son of Bharatāgni
Vā 29 8

Apāmśu—a god of the Harita *gana*
Br IV 1 84

Apārya—the name of Rudra
Br IV 34 42

Apasya—a sage by *tapas*

Br II 32 99

Aptoryāmam—a *yāga*,[1] from the fourth face of Brahmā[2]

[1] Vā 9 51 [2] Br II 8 53

Aprakāsas—a deva *gana* with Yama as their lord

Br III 1 52

Apratīpī—son of Śrutaśravas, ruled for 36 years

M 271 21

Apratima—a son of Uttama Manu

Br II 36 39, Va 62 34

Apratiman—the son of Diti, also known as Ariṣtanemi

Va 65 112

Apratimauja—a sage of the Xth epoch of Manu

Vi. III 2 27

Apratiratha—the son of Rantibhāra (Antimāra-*Vi P*) and father of *Kaṇva* and *Ailina*

Bhā IX 20 6, Vi IV 19 4, 5, 8

Apramāda—a son of Buddhi

Br II 9 60, Va 10 36

Apratiṣtha—a hell under the earth, the fourth one below the earth, ever in motion

Br IV 2 150 & 182-4 Va 101 149 179 and 181

Apsaras—Divine dancers born of Muni and Kaśyapa Joined Gandharvas in milking the cow Earth, worship Barhiṣad pitrs Love sports with Gandharvas over the Hima-

layas [1] A group of celestial women who often go to Mount Kailāsa [2] Thirty-four [3] wait on Indra [4] Joined the gods in offering prayers to Hari.[5] Take their origin from the sportful motion of Hari [6] Danced at the *avatār* of Kṛṣna [7] Went to Dvāraka with gods and prayed for the return of Hari to Vaikuntha [8] Their association with the wise and the righteous [9] Welcome Kṛsna back to his own region [10] Were asked by Indra to obstruct the completion of Mārkandeya's *tapas* [11] Dance in front of the Sun god and move with him by turns [12] Live in Meru Kāmadeva was their overlord,[13] born on earth as 16000 gopis during Krsna's *avatāra*,[14] sprung from the churning of the ocean,[15] strew fired grain at the conquering tour of Lalitā [16] Fourteen birth spots for them distinguished [17] Once when the Apsaras ladies, all daughters of Agni, were engaged in water sports in Mānasa, there came Nārada Without saluting him they asked him how to attain the Lord as husband He gave them a *vratam* but cursed that they would be separated from the Lord and become slaves of robbers, became the *rekhas* on the body of Vāmana [18]

[1] M 6 45 10 24, 15 3 22 59, 120 1 [2] Bhā II 1 36, IV 6 9 [3] Va 69 4 101 28 [4] Bhā VI 7 4 [5] Ib VII 8 38 [6] Ib VIII 5 40 [7] Ib X 3 6 4 11 [8] Ib XI 6 3 [9] Ib XI 12 3 [10] Ib XI 31 2 [11] Ib XII 8 16 [12] Ib XII 11 47, Br II 23 27 and 50 [13] Br. II 15 49, III. 8 15, 7 25-26 [14] Ib III 71 243-4, IV 2 26 [15] Bha VIII 8 7 [16] Br IV 18 9 [17] Ib IV 33 18 25 [18] M 70 21-5, 246 54

Apsarasa ganas—fourteen in number, the mindborn daughters of Brahmā, daughters of Manu, etc most of them were wives and mothers of gods and sages

Va 9 55, 30 87, 69 53, 82, 96 235

Apsareśam—a *tīrtham* in the Narmadā

M 194 16-17

Abalā—a sister of Dattātreya and Durvāsās, a Brahmavādinī

Vā 70 76

Abāla—a mindborn mother

M 179 27

Abja—an attribute of Brahmā

Br IV 5 31

Abjam (abdam)—100 crores

Br IV 2 94, Va 101 95

Abjayoni—is Brahmā also known as Pitāmaha, originally narrated the *Visnu Purana* to Dakṣa and other sages

Vi I 2 8 IV 1 67, 6 5

Abdhipa—an attribute of Agastya

Br IV 31 36

Abhaya (I)—son of Dharma and Dayā a sage

Bha IV 1 50 M 198 3

Abhaya (II)—one of the seven continents of Plaksadvipa (Jambūdvipa—Burnouf)

Bha V 20 3

Abhayada—the son of Manasyu and father of Sudyu

Vi IV 19 1

Abhayā (I)—a R of Krauñcadvipa

Bha V 20 21

Abhaya (II)—the goddess enshrined in Uṣnatirtha

M. 13 42

Abhāriṣta—a dānava

Br III. 6 15

Abhija—the name of a hell

Br IV 2 150

Abhijatakovidah—experts in astrology predicted Parikṣit's future glory at the time of his birth

Bha I 16 1, cf I 12 15 29

Abhijit (I)—an auspicious hour between 1—2 p m midday time [1] best for gifts [2]

[1] Bha III 18 27, VII 10 67 [2] M 22 2

Abhijit (II)—the 28th naksatra on the right nostril of Śisumāra,[1] the nakṣatra of Kṛṣna [2] Identified with Hari [3]

[1] Bha V 22 11, 23 6 Va 50 130 82 12 96 201 [2] Bha VIII 18 5, Br III 71 205 [3] Bha XI 16 27

Abhijit (III)—A son of Andhaka, (Ānakadundhubhi-*Vi P*), *and father of Punarvasu*

Br III 71 119 Vi. IV 14 14

Abhijita (I)—ārṣeyapravara (Angiras)

M 196 6

Abhijita (II)—(Punarvasu) the son of Candanodaka-dundubhi, performed Asvamedha Father of twins, Āhuka and Āhuki

Va. 96 118 120 Br III 71 119 122

Abhinayam—technique of dancing started by Bharata

M 24 30

Abhibhuta—the son of Durdama or Durmada [1] of the Rohini family [2]

[1] Br III 71 171 [2] Va 96 169

Abhımanyu (ı)—a son of Arjuna and Subhadrā Wıfe Uttarā Conqueror of *atırathas*[1] Famous for valour even as a boy Father of Parıksıt[2] Draunı wanted to destroy hıs seed ın embryo Krsna frustrated thıs attempt Taken by Krsna to Dvāraka[4] Slew Brhadbala ın the Bhārata war[4(a)] Went wıth Krsna to Upaplāvya to see the Pāṇḍavas[5] Kılled by Saındhava[6] A rathı,[7] consıdered as god[8]

[1] Bha IX 22 33 Br III 71 178 M 50 56 Vı IV 20 51 [2] Bha I 4 9 Vı IV 20 52 [3] Bha III 3 17 [4] Ib X 64 [11] [4(a)] Vı IV 4 112 [5] Bha X 78 [16 (V) 4] [6] Ib X 78 [30] [7] Va 96 176 99 249 [8] Va 31 7

Abhımanyu (ıı)—a son of Cāksusa Manu

Br II 36 80 107 M 4 42 Va 62 68 91

Abhımanyu (ııı)—a sage of the second Sāvarna epoch

Br IV 1 71

Abhımanyu (ıv)—a son of Manu and Nadvalā

Vı I 13 5

Abhımāna—(Rudra) entered Ātman (*ahankāra*) of *Vırāt Purusa*

Bha III 6 25

Abhımıtra—one of the names ın the second *marut gana*

Va 67 125

Abhıyuh—one of the names ın the thırd *marut gana*

Va 67 126

Abhıyuktāksıka—a *marut* of the thırd *gana*

Br III 5 95

Abhiyuktas—a class of people in Kuśadvīpa.

Bhā. V. 20. 16.

Abhisāha—a northern kingdom

Br. II. 16 48

Abhiseka—The anointing ceremony: when Puru, the last son was recommended by Yayāti, the people said that it was *dharma* to anoint the eldest; defined the law that the faithful son alone was fit for the throne; Puru having fulfilled his father's wishes was to be regarded the faithful and dutiful; this was agreed to; further it was endorsed by Śukra.

Vā 93 76-87; 99. 451.

Abhisekamangalam—of Rāma, described.

Vi. IV. 4. 98-99.

Abhiṣecanam—of Pṛthu.

M 8 2; 10 10, Vā. 32 48.

Abhūmi (I)—a son of Citraka.

Br. III. 71. 115; Vā 96. 114.

Abhūmi (II)—a son of Aśvini and Akrūra.

M. 45 33.

Abhyukṣanam—slightly different from *Prokṣanam*; the former is for articles of diet, etc. and the latter for flowers, grass, etc.; details of the *śrāddha*.

Vā 79. 33.

Abhrama—the king of the elephants.

Br. III. 7. 355.

Abhramu—an elephant and a daughter of Bhauvana—mother of dig-gajas

Br III 7 329

Abhrayantī—a queen of Varsa-rtu

Br IV 32 29

Abhrānı—formation of clouds described kinds of

Br II 22 23-48

Amara (i)—a mountain kingdom

M 114 56

Amara (ii)—*a marut gana*

M 171 52

Amaram—a place sacred to Śiva

M 181 26

Amarakanṭaka—(Mt) the sacred hill at the top of Mālyavat Here Angiras performed penance for fifteen crores of years, here is the R Viśalyakaranī, forming a part of Kalinga Siddhikṣetram, noted for *śraddha* offering,[1] and *pitr pinda*, a kṣetra of the Narmadā by name Jaleśvarā, surrounded by the hill Rudrakoṭi, superior to Kurukṣetra,[2] its crest lustrous as the *Pralayāgni*, there were golden *kuśas* touching the bank of the south Narmadā, here Angiras, once after Agnihotra saw the step to *svarga* or heaven, on the west is a tank, bordering on Kalinga another holy place Sung even by Śukra[3]

[1] Br III 13 4-16 [2] M 22 28 186 12-34 188 79 and 82, 191 25, 193 54, 194 44 [3] Vā 77 4-16, 112 32

Amaragandika—on the western side of Gandhamādana

M 113 48

Amarapura—another term for Heaven whose lord was Indra

Br IV 6 11 and 32.

Amaraprakhya—a Dānava

M 177 8

Amarāvatī—Heaven noted for the pleasure-park Nandana A description of the city, occupied for some time by Bali [1] Though it was really the capital of Indra, the latter says that it belonged to Krsna [2] When it is midday here, the sun rises at Samyamana [3]

[1] Bha VIII 15 11 22 and 33 Vā 77 26 [2] Bhā X [67 (V) 26], Vi I 9 25 [3] Br II 21 37, III 13 26 and 30, M 124 27

Amarsa—the son of Susandhi and father of Sahasvān

Vi IV 4 111

Amarka—a son of Śukrācārya

Bhā VII 5 1, 48

Amarsana—the son of Sandhi and father of Mahasvat

Bhā IX 12 7

Amarttas—a *deva gana* with Yama as their lord

Br III 1 52

Amā—a ray of the sun

Vi II 12 8

Amātyas—their irritation against king, a cause of internal dissensions, to be banished after being deprived of possession, for doing wrongs Residence of

M 223 9, 227 160, 254 21-22

Amāvasu (I)—a son of Aila Him Acchodā adopted as her *pitr* and lost her yogic powers, son of Purūravas and Urvaśī Father of Bhīma

Br III 10 56 and 68, 66 22, M 14 5, 7 Vā 91 51 2, Vi IV 7 1 and 2

Amāvasu (II)—the son of Āyu, a Vasu passing through the sky loved by Acchodā

Va 73 5

Amāvāsyā—the time when Pitrs worship moon and when the sun, moon and constellations meet together in the same maṇḍala, Pitrs drink the nectar of the moon 1/15 part of it remaining, there is no moon, middle sun—half night half day[1] *Yajñas* with 21 *samjñas*[2] *Only when two of its kalas* remain, the moon enters the orbit of the sun and stays in the ray called *Amā* and hence the period is *Amāvāsyā*,[3] fit for *śrāddha*[4]

[1] Br II 10 62 65 21 153 23 70, 28 6 17 19, M 17 2 126 66 72 141 42-49 Va 52 64, 53 92, 56 1 6 42 and 49 [2] Br III 11 14 Va 74 13 [3] Vi. I 20 38, II 8 80, 12 8 III 14 7-10 [4] Vi III 14 7-10

Amavasyaka—a śakti devi on the *Soḍaśapatrābja*

Br IV 32 12

Amāvīryā—called *kuhū* because it casts the length of time a cuckoo takes to say *kuhū*

M 141 42, 49

Amita (I)—a son of Jaya

Bhā. IX. 15 2

Amita (II)—a Sudharmāna god

Br IV 1. 60

Amita (III)—a *mantrakṛt* of the Aṅgirasa branch.

Vā. 59. 98.

Amitadhvaja—a son of Dharmarāja—Janaka and father of Kāṇḍikya.

Vi. VI. 6. 7-8.

Amitābhās (I)—one of the three deva *gaṇas* of the first epoch of Sāvarṇi Manu;[1] twenty branches mentioned.[2]

Br. IV. 1. 12, 16 and 18; Vi. III. 2. 15. [2] Vā. 100. 13-17.

Amitābhās (II)—a group of gods of the Raivata epoch, fourteen in number.

Br. II. 36. 51 and 54; Vi. III. 1. 21.

Amitāśva—the son of Nikumbha and father of Kṛśāśva.

Vi. IV. 2. 45-6.

Amitra—a Marut of the second *gaṇa*.

Br. III. 5. 93.

Amitraghna—one of Bhaṇḍa's eight councillors.

Br. IV. 12. 12.

Amitrajit (I)—A son of Sutapas and father of Bṛhadrāja.

Bhā. IX. 12. 12-13.

Amitrajit (II)—the son of Suparṇa and father of Bṛhadbhāja. (Bharadvāja-*Vā. P.*).

Vi. IV. 22. 5-6; Vā. 99. 286.

Amitraha—a son of the fourth Savarṇa Manu (Ṛtu Sāvarṇa Manu).

Br. IV. 1. 94; Vā. 100. 99.

Aminā—a daughter of *Rsā* gave birth to four kinds of crocodiles

Br III 7 414 and 416

Amūrtaraya—a sage who had transcended the force of Māyā (Burnouf makes this into two names Amūrti and Aya).

Bha II 7 44

Amūrtarayasa (I)—one of the four sons of Kuśa

Br III 66 32, Va 91 62

Amūrtarayasa (II)—a son of Antināra

M 49 8

Amrta (I)—an Amitābha god

Br II 36 53 Va 62 46

Amrta (II)—a son of Bharatāgni

Va 29 8

Amrta (III)—one of the seven divisions of Plakṣadvipa

Bhā V 20 3

Amrtam (I)—the juice from medicinal herbs of the Candra hill of Plakṣadvipa

Br II 19 8 24 27 and 31

Amrtam (II)—nectar arising out of the churning of milk ocean by gods and Asuras Others that came out of it were curds liquor, Soma Lakṣmi, horse, Kaustubha, Pārijāta, and lastly Kālakūṭa Then appeared Dhanvantari Distribution of *amrtam* by Mohini, the form assumed by Hari to delude the Asuras When Rāhu was seen, partaking of it,

had his head cut off Finding themselves deceived, the Asuras began war

M 1 9, 249 14 to the end, cha. 250 and 251 (whole), Va 23 90, 52 37, 92 9 Vi I 9 80-111

Amrtaprabhas—gods of Sāvarni epoch

Bhā VIII 13 12

Amrtamanthana—the fourth devāsura battle, in which Indra defeated Prahlāda [1] Also the fourth of twelve incarnations of Hari by name Indra, with details of the battle [2]

[1] Br III 72 73 and 79 IV 6 7 [2] M 47 43 and 48, 249 51, Va 97 74 79

Amrtavān—a Śukradeva.

Va 31 8

Amrtā (I)—a Śakti devi, the goddess enshrined in a Vindhyan cave

Br IV 44 84, M. 13 42

Amrta (II)—the goddess enshrined at Vena

M 13 49, 122 33

Amrtā—R of the Plaksadvipa

Br II 19 19, Va 49 17, Vi. II 4 11

Amrtās (I)—a group of rain-giving *nadis* with the sun

Br II 24 27, Va 53 20

Amrtās (II)—one of the fourteen clans of Apsaras, born of waters

Br III. 7 19 Vā 69 56

Amrtākarṣanī(nitya)—a *gupta* Śakti

Br IV. 19 20, 36 71, 44 120.

Amṛteśvarī—an attribute of Vāruṇī

Br IV 35 29

Amṛtotpādanam (see *Amṛtam*)—suggested by Hari-Ajita to secure immortality for gods It was to churn the *kṣīroda* with Mandara as stick and Vāsuki as rope The Asuras agreed to aid the gods in securing *Amṛta* Hari took hold at first of the head, and when the Asuras protested, of the tail of Vāsuki Seeing exhaustion on the part of gods owing to obstacle of Vighneśa, Hari propped up the Mandara hill, assuming the form of a tortoise With continuous effort, the churning went on First appeared *Hālāhala* which was consumed by Śiva on an appeal from the Prajāpatis and with the permission of Pārvati Then came out *Kāmadhenu* which sages appropriated for agnihotra, *Uccaiśśravas*, a horse which Bali took, then *Airāvata Kaustubha* gem appropriated by Hari, then *Pārijāta*, *Apsaras* women and then *Śrī* married to Hari Then came out *Vāruṇīdevī* whom Asuras seized, then Dhanvantari with a pot of *Amṛta* There was then a rush on both sides to get the *Amṛta* first when Hari assumed the form of *Mohinī* and arrested their attention Moved by her beauty, both gods and Asuras agreed to let her distribute the *Amṛta* to all of them She began with the gods and was serving them first Noticing this *Rāhu* took the guise of a god On being pointed out by the sun and moon, Hari cut off his head with his *Cakra* The Asuras found that they had been deluded by Hari and set their face against Him See *Amṛtam*

Bhā VIII 6 21-25, 31-32 Ib ch 7-9 (whole), Ib 10 1

Amṛtaughā—R of Krauñca dvīpa

Bhā V 20 21

Amoghākṣī—goddess enshrined at Vipāśa

M 13 35

Amohakam—another name for Brahmatīrtham an elephant-like stone is established in the midst of waters here fit for *pinda* offering

M 191 105 7

Amtyam—1000 crores × *niyutam*

Br IV 2 98 and 102

Ambara (i)—an Asura follower of Vrtra in his battle with Indra

Bha VI 10 19

Ambara (ii)—sacred to Viśvakāya

M 13 27

Ambaranadī—R from the slope of the Meru, flows through Devabhrājam, Mahābhrājam, Vaibhrājam enters Sitodā, the lake in the west, and then goes round the Supaksa hill, Śikhiparvatam, Kankam, Vaiduryaparvatam, Kapilam, Gandhamādanam, Piñjaram, Sarasam, Kumudācalam, Madhumanta, Mukuṭa, Krsnaśvetam, Sahasraśikharam and Pārijāta into the Ketumāla and falls into the western ocean

Va 42 44 57

Ambarīṣa (i)—the son of Nābhāga A devotee of Hari The curse of Durvāsas proved ineffective in his case Though lord of seven continents, Ambarīṣa knew that glory was perishable He devoted himself to the service of Hari, and got to know the power of His *yoga* A saintly king Performed the *Aśvamedha* in a desert region so as to compel R Sarasvati flow back towards it Pleased with him, Hari presented his *Cakra* to him He observed the *Dvādasī vrata*, for a year at the end of which he gave gifts to Brāhmanas and was preparing to feed them There then came Durvāsas who agreed to be fed He went to the Yamunā for bath and was engaged in contemplating on Brahman The time for breakfast came and the sage did not return

So the king broke his fast with only water and waited food expecting the sage's arrival The sage on his return found that the king had broken his fast, and grew angry and created a flaming goddess to attack him Hari's *Cakra* burnt her, turned towards the sage who ran everywhere and to the *Trimūrtis* in vain[1] Advised by Hari, the sage apologised to the king who prayed to the *Cakra* and set the sage at liberty. The king who had not taken food requested him to accept his hospitality which Durvāsas gladly did. Blessing the king, the sage went back to Brahmaloka Later the king bestowed his kingdom on his sons and retired to the forest for a life of penance and prayer.[2] Had three sons Virūpa and others[3] A *mantrakrt* who made the 16 great gifts[4]

[1] Bhā IX 4 13-71 II 7 44, Br III 34 39, Vā 88 171 [2] Bhā IX 5 (whole) [3] Bhā IX 6 1, Br III 63 6, 170-172, Vi IV 2 6, 7 4 36 [4] M 12 20, 45, 145 102, 274 11

Ambarīsa (II)—a son of Māndhātr and Bindumatī Adopted by his grandfather Father of Yuvanāśva (not the Yuvanāśva, father of Māndhātr)

Bhā IX 6 38 7 1, Br III 63 72, Vā 88 72, Vi IV 2 67, 3 2

Ambarīsa (III)—an Angirasa and *mantrakrt*

Br II 32 108, Vā 59 99

Ambarīsa (IV)—a kādraveya nāga

Br III 7 36, Vā 69 73

Ambarīṣa (v)—a son of Pulaha and Ksamā

Va 28 26

Ambastha (I)—the name of the mahout of Kuvalayāpīḍa killed by Krsna for leading it against him

Bha X 43 2 and 14

Ambaṣṭha (II) (c)—kingdom Capital of Suvrata Its king failed in hitting the fish target in Lakṣmaṇā's *svayamvara*.

Bhā X. 83 23, Br III 74 22, M 48 21 Va 99 22

Ambaṣṭhas—a people,[1] country of[2]

[1] Bhā X 83 23 [2] Vi II 3 18

Ambā (I)—*a daughter of the king of Kāśi noted for* her beauty and a queen of Vicitravīrya

Bhā X 60 47, Vi IV 20 36

Ambā (II)—the saviour of the world, with her Puruṣa Sadāśiva

Br IV 8 33, 19 81, 33 17

Ambā (III)—the queen of Varṣa-rtu

Br IV 32 29

Ambikā (I)—Wife of Śiva[1] Daughter of Dakṣa reborn of Menā[2] Pacified by Citraketu[3] Surname of Pārvatī and Yogamāyā[4] Gave *bhikṣā* to Vāmana[5] In her honour a festival was celebrated at a sacred spot called Ambikāvana In this Gopas participated[6] Represents Soma while Śiva is Agni[7] Worshipped in ceremonials before digging tanks[8]

[1] Bhā. III 12 13 [2] Ib IV 7 59 [3] Ib VI 17 17 [4] Ib X. 2 12 [5] Ib VIII. 18 17 [6] Ib X 34 1-3 [7] Br II 27 112 IV 14 6, 15 52 44 86 [8] M 58 26

Ambikā (II)—*a daughter of the King of Kāśi and wife* of Vicitravīrya[1] Mother of Dhṛtarāṣṭra[2]

[1] Bhā IX. 22 24 Vi IV 20 36 [2] Bhā X. 48 34

Ambikāvana—a forest sacred to Ambikā on the banks of the Sarasvatī Here was a festival in honour of Śiva and Devī To this, Nanda and others went When he was there,

Nanda was seized by a reptile, and was released by Kṛṣṇa.[1] Before her marriage Rukmiṇī went to worship in this shrine.[2]

[1] Bhā. X. 34. 1-18. [2] Ib. X. 53. 39.

Aṁbikāhṛdayam—a portion of the *mantraśāstra*—intended to condone the sin of drinking wine.

Br. IV. 7. 70.

Aṁbikeya—a hill-citadel of Śākadvīpa.

Br. II. 19. 89.

Aṁbuka—a son of Brahmadhāna.

Br. III. 7. 98.

Aṁbujekṣaṇa—an attribute of Viṣṇu.

Br. IV. 34. 84.

Aṁbhudhārā—the wife of Āyuṣmat, and mother of Ṛṣabha (Hari).

Bhā. VIII. 13. 20.

Aṁbha—derived from *bhā*.

Vā. 100. 182.

Aṁbhāri—is Angāri Agni.

Br. II. 12. 30.

Aṁśa (I)—Name of a god with the Hemanta sun; a Tuṣita god.

Br. II. 23. 16; 36. 11.

Aṁśa(u) (II)—an Āditya.

Vā. 66. 66; Vi. I. 15. 131.

Amsa (III)—the Rāksasa who resides in the sun's chariot during the month of Mārgaśirsa

Vi II 10 13

Amsu (I)—a playmate of Krsna

Bha X. 22 31

Amsu (II)—the name of the sun in the month of Saha (Margasirsa)[1] the Āditya of the month Citra possessing 7000 rays[2] An Āditya[3]

[1] Bha XII 11 41 [2] Br II 24 34 and 38 [3] Br III 3 67, Vi I 15 131

Amsu (III)—one of the ten devas of the Harita *gana*

Va 100 89

Amsu (IV)—The son of Purumitra and father of Satvata

Vi IV 12 43

Amsumat (I)—son of Asamañja(sa)(s), devoted to grandfather Sagara[1] Went in search of the consecrated horse of Sagara met Kapila and belauded his greatness[2] Pleased with him Kapila sent back the horse, adding that the Sāgaras would obtain release by the waters of the Ganges[3] Succeeded Sagara as king[4] Was engaged in penance to get the Gangā for the liberation of his uncles Before he could achieve this, he died His son was Dilipa[5] Anointing him Amśumat retired to the forest

[1] Bhā IX 8 15 Br III 51 51 52 1 M 12 43 Va 88 166 Vi IV 4 7-32 [2] Bha IX 8 19 27 Br III 51 17 and 51 [3] Bhā IX 8 28 29 Br III 56 29 [4] Bha IX 8 28 31 [5] Bha IX 9 1 2 Br III 56 30 63 165 Vi IV 4 34

Amśumat (II)—one of the Yādavas deputed to go with Krsna's sacrificial horse with a view to its protection

Bhā X. 89 22[3]

Amśumat (III)—an Ādıtya

M 6 4

Amsumat (IV)—the son of Pañcajana, married Yaśodā, mindborn daughter of Havismanta Pitrs Father of Dilipa

M 15 18

Amsumat (V)—a son of Kauśika in previous births born as Cakravāka in Mānasa

M 20 18

Amsumat (VI)—a horse of the moon's chariot

M 126 52

Aya (I)—a son of Vasiṣtha, and a Prajāpati of the Svārocisa epoch

M 9 9

Aya (II)—a son of Devaki

Va 96 173

Ayana—a sādhya

M 203 11

Ayanam—Six months constitute an *Ayana* Distinguished as the southern and northern corresponding to the course of the sun towards the north and south of the equator,[1] suitable for *śraddha* and *dana*[2] According to divine calculation *Dakṣiṇāyana* is the night and the *Uttarāyana*, the day of the Devas;[3] the months of *Tapa*, *Tapasya*, *Madhu*, *Madhava*, *Śukra* and *Śuci* are *Uttarāyana* and the months of *Nabha*, *Nabhasya*, *Iṣa*, *Orja*, *Saha* and *Sahasya* are *Dakṣiṇāyana*[4]

[1] Bhā. III 11 11 Br II 21 126 22 10 29 17 Va 3 14 23 106 etc [2] M. 17 2 82 25 83 7 98 2 101 38 124 92 184 72 [3] Vi. I 3 10 II. 8 31, 36 [4] Vi. II. 8 81.

Ayasya—a branch of the Aṅgirasa.

Vā 65 106

Ayahpāna—a hell.

Bhā V. 26. 7 and 29.

Ayahśanku—a Rākṣasa of Balı's camp

M 245. 31.

Ayahśıras—a follower of Bali.

M 245 31.

Ayāsya (I)—the Sāmaga Brāhmana who officiated as *Udgātā* in the *Puruṣamedha*:[1] An Angırasa and *mantrakrt*.

[1] Bhā IX. 7. 23 [2] Br. II. 32. 110

Ayāsya (II)—a son of Pathyā and Atharvan.

Br. III 1. 105.

Ayuta—the son of Rādhıka and father of Krodhana.

Bha IX. 22. 10-11.

Ayutahoma—one of the three kinds of *Grahabalı*; details of may be performed ın marriages, *utsavas* and *yajñas for successful termınatıon of these.*

M 93 5-84.

Ayutam—Ten thousand

Vā 101. 94.

Ayutājıt (I)—son of Bhajamāna.

Bhā IX. 24 8, Vı IV 13 2

Ayutājıt (II)—a son of Upavāḥyaka.

Br. III. 71. 5

Ayutāyus (I)—the son of Sındhudvīpa, and father of Ṛtuparna

Bhā IX 9 16-17, Br III 63 172, Vı IV 4 37.

Ayutāyus (II)—the son of Śrutaśravas and father of Nıramitra

Bhā IX 22 46, Br III 74 111, Vı IV 23 4

Ayutāyus (III)—The son of Ārādhıta; father of Akrodhana, ruled for 26 years.

Vā 99 232, 298, Vı IV 20 4

Ayutāyus (IV)—a son of Purūravas

Vı IV 7. 1.

Ayodhyā—the capital of Iksvākus The chıldren of Ayodhyā were cast ınto the Sarayū by Asamañjasa and then restored to lıfe by hıs yogıc power.[1] Chıef buıldıngs were *prāsāda, gopura, sabhā, caıtya* and *devagrha*;[2] one of the holy cıties[3] Cıty of Rama and Sagara,[4] also known as Śāketa[5] Capıtal of Madhyadeśa of Kıng Dıvākara, famous for Rāmatīrtham,[6] ın the nose portıon of the personıfied Veda[7]

[1] Bhā IX 8 17-19 [2] Ib IX. 11 25-34, Br III 63 21; [3] Br IV 40 91 [4] Br III 37 33, 47 75, 48 1, 49 10 and 58, 53 5 [5] Br III 54 54 [6] M 191 93, 271 5 Vı IV. 4 97, Vā 99 282 [7] Vā 88 20, 94, 104 81 111 68

Ayonısambhava—a *tīrtham* on the Narmadā rıds a man of rebirth.

M. 191 61

Ayomukha (I)—a son of Danu,[1] followed Vṛtra in hıs war with Indra;[2] took part ın the Devāsura war between Balı and Indra[3]

[1] Bhā VI 6 30, Br III 6 5, M 6 17, Vı I 21. 4 [2] Bhā. VI 10 19 [3] Ib VIII 10 19

Ayomukha (II)—Mt a hill with medicinal herbs

M 163 71

Ayomukhi (I)—a mother goddess

M 179 29

Ayomukhi (II)—the wife of Vighna

Br III 59 13 Va 84 13

Arani (I)—a piece of sacred wood to produce fire for sacrifice

Bha III 27 23 IV 16 11

Arani (II)—the wife of Dvaipāyana and mother of Śuka

Br III 8 72 10 79 80 Va 70 84 91 43

Aranya—father of Udaka and Vāruni

Br II 36 104

Aranya devatas—forest deities in the Himalayas

Br III 22 27

Aratni—a measurement of length equal to a cubit

Br II 17 26 III 11 7 Va 46 26 74 7

Araru—a son of Anayusa and father of the great asura Dhundhu

Br III 6 31

Arajaka—described [1] on Venas death abundance of thiefs in the kingdom plants uncultivation of [2]

[1] Br II 31 93 99 M 10 6 144 67 [2] Vi I 13 31 67 Va 93 50 Bha IV 14 37-41

Ari—Ārseya pravara (Angiras).

M 196 10

Arighna—A vighnanāyaka

Br IV 27 82

Ariga—the son of Tvaṣṭā

Va 33 59

Arijit—a son of Krsna and Bhadrā

Bha X 61 17

Arindama—the son of Śivasvāti and father of Gomatīputra

Bhā XII 1 26

Arimardana (I)—a son of Śvaphalka and Gāndinī

Bhā IX 24 16, Br III 71 111

Arimardana (II)—a son of Upamadgu

Vi IV 14 9

Arimardana (III)—a son of Kuru

Va 62 12, 99 218

Arimejaya (I)—a son of Gāndinī

Vā 96 110

Arimejaya (II)—a son of Upamadgu

Vi IV 14 9

Arimjaya—a Brhadratha king who ruled for 50 years, with him were 32 kings commencing with Brhadratha altogether a 1000 years of rule

Br III 74 121, Va 99 308

Arista (I)—a son of Danu[1] Took part with Bali in the Devāsura war[2] A dānava with *manusya dharma*[3] Known for music[4]

[1] Bha VI 6 30 [2] Ib VIII 10 22 [3] Va 68 15 [4] Va 69 73

Arista (II)—the son of Mitra and Revatī

Bhā VI 18 6

Arista (III)—an asura friend of Kamsa[1] Came once to the *Vraja* of Nanda in the form of a terrific bull *Gopas* and gopis got afraid as also the cattle there, attacked Krsna who vanquished him[2]

[1] Bhā X. 2 1 Vi V 1 24 4 2, 12 21 [2] Bha X 36 1-16, 46 26, *II 7 34 Br III 73 100, IV. 29 124, Vi V 14 (whole),* 15 1, 29 4

Arista (IV)—a son of Vaivasvata Manu

M 11 41, Vi III 1 33

Arista (V)—a son of Bali, took part in the Tarakāmaya war.

M 173 20, 177 7.

Arista (VI)—one of the nine sons of Manu, killed by Krṣna

Vā 85 4, 98 100

Ariṣṭakarman—A son of Aṭamāna [Paṭumān *(Vi P)*] and father of Hāleya (Hālāhala-*Vi P*)

Bha *XII* 1 25 Vi IV 24 46

Ariṣṭanemi (I)—the son of Purujit [Kurujit (*Vi P*)] and father of Śrutāyus

Bhā IX 13 23, *Vi IV. 5 31*

Aristanemi (II)—an Asura resident of Tripura. Participated in the Devāsura war between Bali and Indra

Bha VIII 6 31, 10 22

Ariṣṭanemi (III)—the Gandharva presiding over the month of *Pusya*,[1] called on Parīksit practising *prāyopaveśa*[2]

[1] Bha XII 11 42 [2] Ib I 19 9

Ariṣṭanemi (IV)—(Apratiman) *grāmani* with the Hemanta sun married four daughters of Dakṣa

Br II 23 18 37 45, M 5 13, 146 16, Va 52 18, 63 42, 65 112

Ariṣṭanemi (V)—a prajāpati[1] married the four daughters of Daksa and became father of 16 children[2]

[1] Br III 1 54 Va 63 42 [2] Vi I 15 103, 134

Aristanemi (VI)—a son of Citraka, daughter Sumati, wife of Sagara

Br III 71 115, Va 88 156 159, 96 114

Aristanemi (VII)—the Yakṣa who resides in the sun's chariot during the month of *Pauṣa*

Vi II 10 14

Aristanemiduhitā—a second wife of Sagara by name Sumati (s v), sister of Suparṇa

Br III 63 155, Vā 88 156, 159

Ariṣṭava—served as calf to milk the earth

Br II 37 17-18

Aristasamjña—a son of the elephant Mṛga

Br III 7 333

Ariṣṭā—the mother of eight apsaras

Va 69 48

Ariṣṭ(h)ā—a daughter of Dakṣa, one of Kaśyapa's wives and mother of Kinnaras and Gandharvas,[1] expert in music[2]

[1] Bhā. VI 6 25 29 M 6 1 and 45, 146 18, Va 66 55 Vi I 21 25 [2] Br III 3 56, 7*467

Ariṣṭāni—indicators of death, he who would not see Arundhati, Dhruva and the shadow of Soma would not live beyond 11 months, and so on, dreams, interpretation of

Va ch 19 (whole)

Arihā—one of the two *amitābha ganas*

Va 100 16.

Aruna (I)—*a son of Danu* [1] *the Rākṣasa with the sun* in the months *Nabha* and *Nabhasya*[2]

[1] Bha VI 6 30 [2] Vā 52 10 Br II 23 10

Aruna (II)—a sage of the eleventh epoch of Manu

Bha VIII 13 25

Aruna (III)—The son of Haryaśva, and father of Tribandhana

Bha IX 7 4

Aruna (IV)—a son of Mura (s v).

Bha X. 59 12

Aruna (V)—a son of Kṛṣna

Bhā X. 90 33

Aruna (vi)—a hill near (on the other side of-*Vā P*) Kailāsa, the residence of Girīśa and full of medicinal herbs At its foot is the Śailodā lake from which rises the R Śilodā on whose bank is the forest Surabhī

Br II 18 18-23, Va 47 17-22

Aruna (vii)—A son of Vinatā and brother of Garuda [1] The charioteer of the Sun He is said to yoke the seven horses bearing the names of metres (*Chandas*) [2] Came to see Parīksit practising *prayopaveśa* [3] Married Grdhri (Śyeni-*Vā P*) who gave birth to Sampāti and Jatāyu,[4] A personification of Dawn Image of [5]

[1] Br III 7 29, M 6 34, 150 151-2 Vi I 21 18 [2] Bhā V 21 15-16, Va 28 32, Br II 11 37 [3] Bha I 19 11 Vā 69 66 [4] Br III 7 446, Vā 69 326 [5] M 261 7

Aruna (viii)—a son of Raivata

M 9 21

Aruna (ix)—a sādhya

M 171 43

Arunas (i)—the sons of Dullola

Br III 7 443

Arunas (ii)—of the Ksatriyas of Śālmali dvipa

Vi II 4 30

Arunā (i)—R of Plaksa dvipa

Bhā V 20 4

Arunā (ii)—an apsaras

Br III 7 5

Aruṇā (III)—a Devī

Br IV 19 48, 44 41

Aruṇi (I)—a son of Brahmā, who remained celibate [1] a sage [2]

[1] Bhā IV 8 1, VI 15 13 [2] Br III 36 6

Aruṇi (II)—went with Kṛṣṇa to Mithilā

Bhā X 86 18

Aruṇodā—R of celestial mango juice flowing from the top of Mandara and irrigating the eastern part of Ilāvṛta In this river bathe Yakṣa damsels, who are attendants of Pārvatī

Bhā V 16 17 and 18

Aruṇodam—a sacred lake in Meru (in the east-*Vā P*) (in Ilāvṛta-*Vi P*)

M 113 46, Vā 36 16, Vi II 2 26

Aru(d)dha—the son of Setu and father of Gāndhāra

Br III 74 7 9, Vā 99 7-9

Aruntijā—a *deva* of *Harita gaṇa*

Vā. 100 88

Arundhatī (I)—a daughter of Kardama, sister of Parvata and Nārada, (*Kāśyapa*) and wife of *Vasiṣṭha*,[1] a surname of hers was Ūrjā Mother of seven sons, Citraketu and others, all sages of renown [2] Did not feed Kumāra while the wives of other six sages fed him [3] Mother of Śakti Goddess among Satis, meditated on the 108 names of Devī as narrated to attain fruits of yoga [4]

[1] Bhā III. 24 23 Vā 2 10, 19 2 30 73 69 65 70 79 [2] Bhā. IV 1 40 [3] Br III 10 40 [4] M 13 53 61 187 43 201. 30

Arundhatī (II)—a daughter of Dakṣa, and one of Dharma's wives gave birth to Pṛthivī and all *Viṣayas*, (gave birth to all earthly objects, *Vi P*)

Br III 3 2 and 34, 7 28, 8 86, M 5 15 and 19, 203 2, Vā 66 2 and 35 Vi I 15 105, 108

Arūpa—a *mantrakṛt*.

Vā 59 97

Ārūpas—the people of a Janapada on the other side of the Vindhyas (*Anūpas—Vā P*)

M 114 54, Vā 45 134

Arūpā—a daughter of Riṣṭa

Br III 7 13, Va 69 48

Arūrū—a son of Danāyuṣa had a son Dhundhu, killed by Kubalāśva

Va 68 30-31

Arogā—the goddess enshrined at Vaidyanātha

M 13 41

Arka (I)—a son of *Vasu*, and a Vasu Wife Vāsanā Sons Tarṣa and others

Bhā. III 21 51, VI 3 14, 6 11 and 13

Arka (II)—the son of Purujit, and father of Bharmyāśva

Bhā IX. 21. 31

Arka (III)—the son of Vivici Agni; see *Vividha;* he had a number of sons like Anīkavān, etc.

Vā. 1. 145; 29. 40; Br. II. 12. 42.

Arkaja—a name of Śanaiścara.

M. 93. 10.

Arkaparṇa—a Mauneya Gandharva.

Br. III. 7. 2.

Arkamarkas—a *gaṇa* of the Piśācas, resembling monkeys, with residences in trees; short and pushing nature.

Br. III. 7. 382 and 390; Vā 69. 271.

Arkavaṁśa—see *Sūryavaṁśa. Ila was common* ancestor.

M. 12. 14.

Arkavratam—of kings: to collect taxes in proper seasons, as the sun's rays draw water for 8 months.

M. 226. 11.

Arkasaṁkrama—a *yugādi* for *sādhāraṇa śrāddha.*

M. 17. 2, 5.

Arcalā—(see *Suvarcalā*—Burnouf)

Arcā—of Hari. Worship of Hari's image is said to promote one's welfare. Some special places devoted to. This form is prevalent even in *Tretā yuga*;[1] to be worshipped in the *payovrata.*[2] *Arcā* is *Rājasa.* Mere idol worship condemned. When proper;[3] *Arcā* may be of gold, silver,

[1] Bhā. VII. 14. 28-40 [2] Ib. VIII. 16. 28. [3] Ib. III. 29. 9, 21-25

of earth or water or other substance[4] *Upāsanā* of, a means to concentration on the Absolute[5] Worship may be offered on the ground, fire, sun, waters, Brāhmana or any other thing Image of eight kinds including stone, wood and metal, may be moveable or immoveable The mode in worship. Subsidiary worship to the ornaments, implements and attendants on Hari Founding a shrine, flower-garden and instituting festivals form part of the worship[6] Only people of little *tapas* are engaged in *arcā*, this being regarded inferior to worshipping Brahman[7]

[4] Ib IV 8 56 [5] Ib XI 20 24 [6] Ib XI 27 9-43, [7] Ib X 84 10, 86 55

Arcāsthāpana—founding of shrines is a form of *bhakti* to Hari

Bha XI 11 38

Arcis (I)—the female child born from the arms of Vena, churned by the sages An *amśa* of Lakṣmī, and a queen of Pṛthu[1] Follows Pṛthu to the forest and at his death performs *sati*, evoking praise from goddesses[2]

[1] Bhā IV 15 5 6 [2] Ib IV 23 19 28

Arcis (II)—Wife of Kṛśāśva and mother of Dhūmrakeśa

Bhā VI 6 20

Arcismatī—a daughter of Sārana

Br III 71 168 Va 96 166

Arcismān—a *sutapa* god

Br IV 1 15, Va 100 15

Arcisana—a *mantrakāra* and Ātreya

Va 59 104

Arjuna (1) (Kārtavīrya)—son of Kṛtavirya Lord of seven islands and of Haihayas, *Samrāt* and *Cakravartin* By the grace of Hari he got 1000 arms and enjoyed *aṣṭa-aiśvāryas* Learnt the merit of *yoga* from Dattātreya Ruled in peace for 85,000 years[1] and was ambitious to have more territorial possessions[2] Was engaged in water-sports with women wearing the garland of Vaijayanti[3] Imprisoned Rāvana in his capital Mahismati and released him on an appeal from Pulasya[4] In the course of a hunting expedition, he came to the hermitage of Jamadagni who entertained him with the help of his Kāmadhenu The king envious of the sage's prosperity, desired its possession and on being refused by the sage, he took the cow by force[5] Parasurāma who was away, heard the story on his return, went to Arjuna's capital, cut off his head with his axe after a terrible battle in which Matsyarāja took part and recovered the cow and the calf[6] Jamadagni regretted his son's action as the king was a *Naradeva*, and killing him was an offence greater than brahmanicide[7] Had 1000 (?) sons, (100 sons) all of whom except five died in battles These sons killed Jamadagni when Rāma and his brothers were gone out[8] These five were great warriors[9] His minister was the evil Candragupta and the *Purohita*, Garga[10] Incarnation of Visnu Cakra,[11] to his family belonged Tālajangha,[12] performed thousands of *yajñas* with golden *yupas* and *vedis*, which were attended by gods A Rājarsi, *paśupāla, kṣetrapala*[13] Defeated Karkoṭaka's son at Māhiṣmati and established his city on the banks of the Narmadā Could control the waters of the Narmadā and the fury of the ocean a terror to Asuras in Pātāla as also to *Rākṣasas and Uragas* Defeated *Rāvana and released*

[1] Bhā IX 15 17-19 23 24 27, Br III 30 4 75, 69 9, 49, 56 Vi IV 11 11 21 M 43 15 Va 94 10 [2] Bhā XII 3 9 I 12 21 [3] Bha IX. 15 20 [4] Bha IX 15 21 22 Br III 33 50, M 43 37-40, [5] Bha IX 15 23 26, Br III 26 7 whole chapter chaps 27 and 28, 30 4 [6] Bha IX 15 27 36 Br III 30 5-15 32 61 38 8 27, 40 19 41 37, 38, 44 14 47 63 88 [7] Bhā IX 15 37-41, Br III 38 8 [8] M 43 46-51, Bhā IX 16 9-12 [10] Br III 28 31 63 [11] Br III 37 27 28 40 66 [12] Va 94 50 [13] M 43 13 25

him at the intervention of Pulastya· burnt down the Hematālavanam, residence of Āpava and was cursed that a Bhārgava and a Brāhmana would chop off his 1000 hands[14] A *gātha* in his honour by Nārada[14(a)] Once Āditya in the guise of a Brāhmana asked to be fed at the expense of all immobile things (*sthāvara*) in the world and it was granted. This included Āpava's hermitage also[15] Performed the *Saubhāgyaśayana-vratam* and made the 16 gifts[16]

[14] M 43 25-43, Vā 94 9-24 [14(a)] Vi IV 11 16 [15] Br III 70 3-10; M 44 3-13 [16] M 60 49

Arjuna (II)—a son of Raivata Manu

Bhā VIII 5 2

Arjuna (III)—a Pāṇḍava, son of Indra and Kunti and father of Śrutakīrti Had a son Irāvān by Ulūpi and another son Babruvāhana, by the daughter of Manipurapati Father of Abhimanyu by Subhadrā[1] Promised Draupadi to cut off Aśvathāma's head and place it before her for his killing her sons when asleep Aśvathāma heard this and ran for escape Arjuna pursued him Unwilling to slay the son of his preceptor, he bound him with ropes and took him to his queen's presence She requested Arjuna to release him on the ground that he was a Brāhmana, a son of the guru, and for the sake of his old mother Gautamī Bhīma was not for the release But Arjuna took the hint from Kṛṣṇa, and after depriving him of his crest-jewel, banished him[2]

Accompanied Yudhiṣṭhira to see Bhīṣma on the eve of his death[3] A playmate of Kṛṣṇa[4] Had a chariot with monkey standard When he was once in the forest with Kṛṣṇa, they met Kālindi, daughter of the Sun god anxious to marry Kṛṣṇa When Arjuna burnt Khāṇḍava, Kṛṣṇa was his charioteer. Drove away the princes who attacked

[1] Bhā IX 22 29-33 Br III 71 154 and 178 Vi IV 14 35 20 40 V 12 17 24, 35 28 [2] Bhā I 7 15-57 [3] Ib. I 9 3. [4] Ib X. 22. 31.

Krṣṇa returnıng with Satyā of Kośala[5] Commended by Indra to Kṛṣṇa's protection[6] Consoled by Krṣna when banished to the forest[7] A great name among the Kurus[8] Joy at Kṛṣṇa's visit to Indraprastha *By burning the forest* he released Maya and enjoyed Kṛṣṇa's company Went to the eastern countries Went again with Kṛṣṇa and Bhima disguised as a Brahmana to Girivraja Revealed himself before Jarāsandha who thought that he was not his equal Returned after Jarāsandha's fall[9]

Entertained elders at the Rajasūya of Yudhisthira On seeing the enemy's army in the battle-field his teachers kith and kin among them he expressed to Krsna his reluctance to fight them Kṛṣṇa taught him the truth *(Gita)*, showed *him his Visvarupa and roused him to action He fought* Kṛṣṇa serving as charioteer[10] Victory due to Kṛṣṇa[11]

Heard of Abhimanyu's death and vowed to kill Jayadratha the following day, which he did[12] Was taken by Kṛṣṇa to Kailasa where Śiva blessed him Took part in the *svayamvaram* of Laksmanā *His arrow touched the* fish target but did not hit it[13] In the course of his pilgrimage he heard at Prabhasa that his uncle's daughter Subhadrā was being proposed by Balarama to Duryodhana He wished to marry her, and with *this object spent four months* in Dvāraka as *Tridandi* ascetic At this time Rama invited him one day for *bhiksa* When he and Subhadrā met both exchanged their love by their eyes On a day of festive occasion Subhadrā came out when Arjuna carried her off in a chariot with the approval of Krsna Rama protested but Kṛṣṇa pacified him Finally Rama sent presents to his sister[14] On a visit to Syamantapañcaka[15]

Once a Brahmaṇa of Dvaraka preferred a complaint during Krsna's *asvamedha* that his children died immediately after their birth Arjuna offered to recover them

[5] Ib X. 58 4 13 25 54 [6] Ib X [67 (V) 36] Vi V 13 17 18 [7] Bha X. 64 9 [8] Ib X 68 28 [9] Ib X. 71 22 30 45-46 72 13 16 29 and 32 73 31 and 34 [10] Ib X. 75 5 [78 (V), 21 25] XI 16 6 8 [11] Ib IX. 24 67 [12] Ib X 78 [31 35] [13] Ib X 83 24 [14] Ib X 86 1 12 [15] Ib X 84 57

for hım, though Krsna had hıs own doubt Accompanyıng the Brāhmana, Arjuna guarded the delıvery room The chıld was born and soon dıed At thıs Arjuna went to Indra's place, and Yama's, and to the abodes of all gods, wıth the resolutıon to fall ın a fire ın case he dıd not rescue the chıld Unable to recover ıt, Arjuna was about to plunge ınto the flames when Krsna prevented hım He was taken to the abode of Nārāyana and all the chıldren were recovered Returned to Dvārakā to attend Krsna's *aśvamedha*, after brıngıng joy to the Brāhmana [16] Other exploıts of Arjuna were defeatıng Indra at Khāndava, pleasıng Śıva in Kırāta's dısguıse, and vanquıshıng Nıvātakavacas [17] Went once to Heaven to please Indra, when he slew sınglehanded 60,000 *dānavas* who obstructed *yajñas* [18] Went to Dvārakā to see hıs relatıons Was advısed to take Yādavas to Indraprastha as Dvāraka was about to be swallowed by the sea Performed the last rıtes to the dead ın Dvārakā, and took the remaınder to hıs place Was defeated by robbers and Ābhıras after the departure of Kṛṣna to Heaven Informed Yudhısṭhıra of Krsna's departure to Heaven and of hıs great sorrow, and also of the almost end of the Yādava stock Crowned Vajra kıng [19] Arjuna knew and realısed the *mayā of Harı* [20] Observed the *Ādıtyaśayanam* vow Vısıted the Vāmana temple at Kuruksetra durıng hıs *tīrthayātrā* and asked Śaunaka to narrate the cırcumstances of that *Avatār* after Vāraha [21] Was asked by Vyāsa to perform penance expellıng death [22] Put down the prowess of Kārtavıṛya by the curse of Āpava [23] Known as Pārtha, Dhanamjaya, Jıṣnu

[16] Ib X. 89 22-64 [17] Ib X 89 34 [4-5], M 6 29 [18] Bhā VI 6 36 [19] Ib I 12 36 14, 1 and 22, 15 5 27 and 32, XI 30 47-48 31 21-25 M 70 12 Vı V 38 5-6 12-24, 34-36 [20] Bhā II 7 45 [21] M 55 32 244 4 [22] Vı V 38 37 92 [23] Va. 94. 45, 99 280, Br III 69 46

Arjunas—The reference ıs to both Pāṇḍava Arjuna and Kārtavīrya Arjuna, both noted for mılıtary prowess. Parıksıt is compared to them

Bhā I 12 21

Arjunam—a *tīrtha* sacred to Pitṛs.

M. 22. 43.

Arjunapāla—a son of Śamīkā and Sudāminī.

Bhā. IX. 24. 44.

Arṇava—(Arbuda, Wilson); a sacred place. (?)

Vi. VI. 8. 29.

Arṇavaka—four in number, *Pṛthvī*, *antarikṣa*, *divya* and *maha*.

Vā. 101. 13.

Artha—born of *dharma* and *buddhi*:[1] Its ills;[2] not to be earned by a king by illegitimate means and not to abuse it by giving it to undesirables.[3]

[1] Bhā. IV. 1. 51; *I.* 2. 9. [2] Bhā. XI. 23. 17-21. [3] *M.* 220. 11; Vā. 23. 81; 61. 130.

Arthapas—a Janapada.

Vā. 45. 111.

Arthaśāstra—one of the 18 *vidyas*:[1] Science of Polity pleaded by Indra in extenuation of his destruction of Diti's *garbha*:[2] No regard for the *śāstra* during Pṛthu's reign: Budha learned in;[3] to be learnt by a prince.[4]

[1] Br. II. 31. 23; 35. 89; Vā. 58. 23; 61. 79. [2] M. 7. 63; 10. 32; Vi. III. 6. 28. [3] M. 24. 2. [4] M. 144. 23; 220. 2.

Arthasiddhi—the son of Sādhya *gaṇa*.

Bhā. VI. 6. 7.

Arthākarṣiṇikā—a Devī.

Br. IV. 36. 71.

Ardhanārīnaravapuh—from Hıranyagarbha two parts, male and female, the male half dıvıded ınto eleven parts called Rudras by cryıng and runnıng (oozıng), each became a *ganeśvara*, the female half came to be dıvıded ınto two, Śukla (rıght) and Krsna (left), from her came *Prajñā* and *Śrī* and these ın turn spread over the whole world ın thousand ways

Va 9 75 98, 41 36

Ardhanārīśvara—Śıva became thıs by worshıppıng Śaktı [1] Image of, wıth detaıls of dress and ornaments [2]

[1] Br II 27 98, IV 5 30, 44 48 [2] M 60 25, 192 28, 260 1-10

Ardhapanyas—Ātreya *gotrakaras*

M 197 3

Ardhabāhu—one of the seven sons of Vasıstha

Va 28 36

Ardhamunda—one of the four sons of the 33rd Kalpa.

Va 23 59

Ardhaśaśī (Ardhacandra)—one of the ten *pīthas* for ımages Thıs yıelds one a number of sons

M 262 7 and 11 18

Ardhasvana—a *mantrakrt*

M. 145 107

Arbuda—the *dvıjas* of became *Vrātyas* after Puramjaya's days [1] a western kıngdom sacred to Lalıtā [2]

[1] Bhā XII 1 38 [2] Br II 16 62, IV 44 91

Arbudas—a trıbe, of the south, fought wıth theır kinsmen and ended themselves [1] Country of [2]

[1] Bhā. XI 30 18 M. 114 51 Vā 45 131 [2] Vi. II 3 16

Arbudam—10,00,00,000 (10 crores).

Va 101 95

Arbudasarasvatī—the R. sacred to Pitṛs

M. 22 38

Arbhaka—the son of Ajātaśatru and the father of Udayana.

Vi IV 24 15-16

Aryaman (I)—an Āditya, and a son of Aditi named Mātṛkā sons were Caṣaṇis[1] Acted for one hundred years as the Lord of Death when Yama was cursed to be a *Śūdra* for that period[2] Identified with Hari;[3] to be worshipped in houses and palace buildings,[4] one of the hinder legs of Śiśumāra[5]

[1] Bhā VI 6 39-42, Br III 3 67, II 24 33 *and* 40, M 126 3 127 23 171 56, 225 12 Vā 62 186 66 66 110 10. Vi. I 15 130 [2] Bhā. I. 13 15 [3] Bhā XI 16 15 [4] M 253 30 268 24 [5] Vi II 12 32

Aryaman (II)—The name of the sun in the month of Mādhava (*Vaiśākha*)

Bhā XII 11 34 Vā 52 2 91 Vi. II 10 5 V 19 56

Aryaman (III)—a chief Pitṛ who worships Kūrma-Hari in *Hiranmaya*[1] Served as calf for Pitṛs to milk *Kavya* from the earth[2]

[1] Bhā V 18 29 [2] Ib IV 18 18.

Aryaman (IV)—represents the thigh of the Śiśumāra planet, south of, is pitṛyānam

Br II 23 103 25 111

Aryamī vīthī—represented by the two Phālgunis and Maghā

Vā 66 49

Aryamna—the name of a *muhūrta* of a day

Br III 3 40, M 79 6, Vā 66 41

Arvarīvān—the son of Pulaha and Ksamā and one of the seven sages of the Svarocisa epoch

Br II 36 18, Vi I 10 10

Arvasana—An Ātreya and a sage

Br II 32 113

Arvāk—the 25th Vedavyāsa.

Br. II 35 123

Arvāktalam—the fifth world of *Śarkara* earth· residence of Virocana and other daityas

Br II 20 12 and 14, 35 and 38

Arvāksuta—Dhanvantri called such by Viṣnu.

Vā 92 14

Arvāksrota—the lower current, full of three qualities, eight stars, *siddhis* and men, this is known as *Taijasa sarga.*

Vā 6 53-6

Arvā(g)vasu—one of the seven important rays of the sun, *yoni* of Brhaspati

Br II 24 67, Vā 53 45, 49

Arha—*a* name of Śiva

Vā. 97 172

Arhas—a group of people defending Dvārakā, and related to Pāṇḍavas.

Bhā. I 11. 11, 14 25

Arhana—An attendant on Hari

Bhā II 9 14

Arhat (I)—a king of Konka, Venka, and Kuṭaka led astray by the teachings of Ṛṣabha Gave up his *svadharma* and adopted the path of heretics

Bhā. V 6 9

Arhat (II)—a name of Śiva

Br III 72 173

Arhatas—the Asuras who performed penance on the Narmadā, were deluded by Viṣṇu *Māyamoha* to give up Vedic path and take to other non-Vedic doctrines

Vi. III 18 13

Alaka—a Śrutarṣi

Br II 33 4

Alakanandā—The R in Kailāsa a branch of Gangā issuing out of the city of Brahmā descends the southern slopes of Meru Her course can be traced from the Gandhamādana Traversing the Hemakūta and Himalayas as also the continent of Bharata and dividing itself into seven branches it enters the sea on the south A bath in this *stream is equal to performing Asvamedhas and other sacri*fices A mahānadi borne by Śiva on his head for more than a hundred years Elevated Sagara s sons to heaven

Bhā IV 6 24 V 17 5 and 9 IX 29 42 Br III 41 21 56 12 Vi II 2 34 36 8 113 20 Va 41 18 42 25-35 *108 80*

Alakā—the city of Yakṣas in Kailāsa Capital of Kubera[1] Purūravas and Urvaśi sported here for a time[2] as seen by Bhārgava Rāma[3]

[1] Br II 18 2 III 7 163 Va 47 1 Bhā IV 6 23
[2] Va. 91 6 Br III 66 6 Vi IV 6 48 [3] Br III 41 18-23

Alakādhıpa—is Kubera

Vā 47 1, 69 196

Alatā—a daughter of Irā, and mother of trees

Br III 7 460-1

Alabdhas—Ekārṣeyas

M 200 3

Alamkāras—depend on *varna*, *sthānayoga* and *nāṭya*· Three places of orıgın—neck, head and mınd 4 *varnas*, eıght *vıkalpas*, and sıxteen deıtıes Dıfferent kınds of, descrıbed [1] 300 varıetıes dıstınguıshed [2]

[1] Br III 62 2 23 [2] Vā 87 1-3, 10-21

Alambākṣı—a mındborn mother

M 179 22

Alambuṣā—an Apsaras

Br III 7 6 IV 33 18 Vā 69 5

(A)lambuṣā—the queen of Tṛṇabındu,[1] an apsaras and mother of Vıśāla [2]

[1] Br III 8 37, Bha IX 2 31 [2] Vı IV 1 48 9

Alarka (ı)—a pupıl of Dattātreya a sage who realısed the force of *Harımāyā*.

Bhā I 3 11, II 7 44

Alarka (ıı)—a son of Dyumat, and father of Sannati He retaıned hıs youth and ruled for 66,000 years The *Br. Purāna* and the *Vıṣnu Purāna* make hım the son respectıvely

of Vaśa and Pratardana, and father of Sannati[1] A Rājarsi *of Kāśi, attained longevity through the grace of Lopāmudrā* Killed the Rākṣasa Ksemaka and recovered his capital Two ancient verses in his praise[2]

[1] Br III 67 69, 72, Vi IV 8 16-18 Bhā IX 17 6-8 [2] M 180 68 9, Va 92 66-8

Alasā—a deity

Br IV 27 38

Alābu—gourds unfit for *śrāddha*

Vi III 16 8

Alābūpātram—the gourd-vessel of the Nāgas to milk the earth cow

Br II 36 213 M 10 19

Alipindaka—a Kādraveya nāga

Br III 7 35

Alimadras—a tribe

Vā 45 120

Alimān—the son of Gomatiputra and the father of Śāntakarna

Vi. IV 24 47-8

Aloka—attained by Vrtra

Bhā. VI 12 35, Br II 19 153

Alpamedhas—a god of Sumedhas group

Br II 36 59

Avagāha (I)—*a son of Vrkadevī and Vasudeva*

M. 46 18

Avagāha (II)—a son of Citrasena

Va 96 248

Avatanırodhana—one of 28 hells, ıntended for those who confine beıngs ın dark holes, granarıes, etc

Bhā V 26 7 and 34

Avatodā—R ın Bhāratavarṣa

Bhā V 19 18

Avatāras—of Harı, ınnumerable Krsna ıs the Lord himself Metaphysıcs of

Bhā I 3 26 and 28 30-39

Avadhūta—the frıend who accompanıed Purañjana to the Saurabha kıngdom, through the entrances Nalını and Nālını[1] Allegorıcally sense of smell[2] Taught spırıtual wısdom to Yadu[3]

[1] Bha IV 25 48 [2] Ib IV 29 11 [3] Ib XI 7 24-9

Avadhya—a Pratardana god

Br II 36 30

Avanejanam—a ceremonıal ın a *śrāddhā*

M. 17 47

Avantaya—on the other sıde of the Vındhyas

Va 45 134

Avantıpura—Here lıved Sāndıpanı of Kāśī,[1] also Avantıkā;[2] one of the seven great cıtıes One of ıts kıngs marrıed Rājādhıdevı and became father of Vında and Anuvında[3] Capıtal of the sons of Kārtavırya Arjuna[4] The navel of the Veda Puruṣa[5]

[1] Bhā X. 45 31 58 30 Vı. V 21 19 [2] Br IV 40 91 [3] Vı IV 14 43 Bhā X. 58 31 Vā. 96 157 [4] Vā 94 50 [5] Va. 104 76

Avanti (I) (c)—a kingdom Here there was a Brāhmana miser who lost all his wealth and the love of his kith and kin, and who became ultimately an ascetic Though ill-treated by the public as a thief, he never took notice of it, and ever meditating on Hari, attained release [1] The dvijas of, became Vrātyas after Puramjaya's days [2] The people of, were enlisted by Jarāsandha against the Yadus [3]

Here is Mahākālavana where Rudra vanquished Andhaka who sought to abduct Pārvati,[4] ruled by Śūdras and Abhiras [5]

[1] Bhā XI 23 6 62 [2] Ib XII 1 38 [3] Ib X [50 (V) 3] XI 23 6 [4] M 179 5 [5] Vi IV 24 68 Bhā XII 1 38

Avanti (II)—a R from the Pāriyātra of the Bhāratavarṣa

Br II. 16 29 Va 45 98 M 114 24

Avantikā—a *tirtha* sacred to Pitṛs

M 22 33

Avantis—a Vindhya tribe attacked Paraśurāma and were defeated, Jayadhvaja established at, one of the five *ganas* of Haihayas,[1] a king of, married Āhuki, sister of Āhuka [2]

[1] Br II 16 65 III 39 11 69 50 and 52 M 43 46 114 54 [2] Br III 71 128 M 44 70

Avanti—a son of Arjuna (Kārtavirya)

M 43 46

Avandhya—the son of Angirasa

Vā 65 100

Avabhrta (Pavaka)—Agni, his son Hṛcchaya

Va 29 31, Br II 12 33

Avabhṛtam—the concluding bath of a sacrifice,[1] of of Soma[2]

[1]Br I 2 24, Vā 103 40-42 [2]M 23 23, Vā 90 26

Avabhṛti—the city of Ābhiras

Bha. XII. 1 29

Avaragātra—a chief monkey

Br III 7 237

Avarati—a Pratardana god

Br II 36 30

Avarīyān—one of the nine sons of Sāvarni

Va. 100 21

Avarodhana—a son of Gaya and Gayantī

Bha V 15 14.

Avaroham—a variety of Rohana Varna in music.

Va 87 7

Avasavadha—A Śrutarṣi

Br II 33 5

Avasyu—the Agni-Acchāvāka at Bhuvasthānam

Va 29 28

Avikāra—a mindborn mother

M. 179 26

Avikṣit—the son of Karamdhama and father of Marutta

Bhā IX. 2 26 Vi. IV 1 30-31.

Avikṣita—Marutta, different from Marutta of Turvasu's line.

Vā. 99. 2.

Avijāti—goats and sheep born of Bhadrā

Br. III. 3. 75.

Avijñānagati—a son of Anila.

Br. III. 3. 26.

Avijñātagati—a Vasava, and a son of Ana(i)la-Īśāna and Śiva.

M. 5. 25; *Vā.* 66. 25; *Br.* II. 10. 80; *Vi.* I. 15. 114.

Avijñātam—a territorial division of Śālmali-dvipa. (*Abhijñātam*—Burnouf)

Bhā. V. 20. 9.

Aviddha—the son of Janamejaya; conquered the eastern region.

Vā. 99. 120.

Avidyā—of five degrees—*Tāmisra*, *Andhatāmisra*, *Tama*, *Moha*, and *Mahātama*.

Bhā. III. 20. 18

Avidyā—Pañcaparva; precedes creation.

Vā. 6. 37.

Avidheya (I)—the seventh hell under the earth.

Vā. 101. 179.

Avidheya (II)—a hell under the earth.

Br. IV. 2. 182 and 186.

Avıpāla—Hıranyakaśipu as

Br III 5 21

Avımuktam (I)—the name which Benares got after Śıva and Umā made ıt their residence In Kalıyuga his orıgınal form dısappears

Br III 67 60 and 63

Avımukta(m) (II)—*cty* Benares which ıs not left by Sıva at any tıme

M 180 54 and 94, 181 13, 15, 31, 182 4-5, 19 20, 23, 26, 183 19, 36 and 39, 184 1-2, 21-2, 48 9 74 185 1-2, 17-18 46-7, 54 71 Va 106 69 Vı V 34 30

Avısesah—*Bhūtādı* covered by *sabda*, both by *sparsa*, the three by *rūpa*, these four by *rasa* and all the five by *gandha*

Va 4 58

Avīcı—one of the 28 hells—a structure with no support to stand on Heıe are punished false witnesses and wrong gıvers of gıfts

Bhā V 26 7 and 28

Avīcıkam—a hell

Vi I 6 41

Avīcımat—a hell

Bhā V 26 28, Br IV 2 182 and 185

Avīcī—the fifth hell under the earth, torture by machınery

Vā 101 179, 182, 112 11

Avyaktam—another term for Prakṛti; shines like firefly; overlordship consisting of Brahma, Viṣṇu, Sūrya and Śiva. These are to be worshipped with no difference by means of fire and Brāhmaṇas.[2]

One form of Brahman; also *Pradhānam, Kāranam*[3]

[1] M. 3 15, 145 73, Vā. 34 37; 101. 115, 102 31, 31, 95. 103. 11-12, 28, 36 [2] Br III 10. 37; M. 52 22 [3] Vi I 2 15, 18-22.

Avyaya (I)—a son of Bhṛgu, and a deva.

Br. III 1 90, M 195 13

Avyaya (II) *(Paulastya)*—a sage of the Raucya epoch

Br. IV. 1. 102.

Avyaya (III)—An Ajitadeva

Vā 67. 34

Avyaya (IV)—a sage of the XIIIth epoch of Manu

Vi III. 2. 40

Aśanā—the queen of Bali, and mother of Bāna and other sons.

Bhā VI 18 17.

Aśanimeghas—creation of, by Brahmā.

Vā 9 52, Br II 8 54

Aśanī—a mother goddess.

M 179 29

Aśija—the son of Vāmadeva.

Vā 65 102, 99 141

Aśiras—a dānava.

Br. III 6 5

Aśītimandalaśatam—8000 *mandalas* traversed by the sun in a year. Its own *mandala* in one day.

Vā 52 46

Aśūnyaśayanavratam—offering worship to Hari sleeping with His consort in the milk ocean, on the black half of the *Śrāvana* month, second day, with ritual, dancing and music. Gifts of bed, food, lights, etc , conduce to happiness in married life and the attainment of *Visnuloka*.

M 71 5-20

Aśoka—a *kulaparvata* of the Ketumāla

Vā 44 4

Aśokavanam—In Tripuram. Here Yayāti built a house for Śarmiṣṭhā, servant maid of his queen Devayānī

M 31 2 & 10, 130 16 Vā 38 68

Aśoka(vardhana)—son of Bindusāra (Vārisāra-*Bhā*)[1] The Maurya king who ruled for 36 years, 26 years (*Vā P.*) Father of Suyaśas [2]

[1]Bhā XII 1 13-14 Vi IV 24 30 [2]Br III 74 145, Vā 99 332 Vi IV 24 30

Asmaka—a Ksetraja son of Kalmāsapāda (Mitrasaha-*Vi*) born of Madayantī, queen of Saudāsa, to Vasistha, with the king's assent The period of pregnancy lasted for seven years when Vasiṣṭha hit the queen's stomach with a stone Father of Mūlaka

Bhā IX 9 39-40 Br III 63 177 Vā 88 177, Vi IV 4 72-3

Aśmakas—the people of a southern kingdom

Br II 16 58 M 272 16

Aśmakī—the mother of Śūra

Br III 71 145 & 189

Aśmadamśanā—the goddess following Bhavamālini

M. 179 71.

Asmarathya—a Trayārṣeya, not to have marital relations with Viśvāmitra and Vañjuli

M 198 13

Aśmarāvin—the chief minister of Śantanu, made certain ascetics teach Devāpi heretical doctrines (Aśmasāra —Cal edn).

Vi IV 20 21

Aśva (I)—an *avatār* of Hari

Bhā X. 2 40

Aśva (II)—a Satya god, and a progenitor

Br II 36 35, III 11 76

Aśva (III)—a son of Khaśā and a Rākṣasa

Br III 7 136

Aśva (IV)—a horse of the moon's chariot

Vā 52 53

Aśva (V)—a son of Citraka

Va 96 114

Aśvas (I)—a class of people similar to Caṇḍālas

Bhā X 24 28

Aśvas (II)—created from the feet of the Lord,[1] horses of Tāmrā line[2]

[1] Vi I 5 49 [2] Vi I 21 17

Aśvakarna—a place fit for *śrāddha* offering

M 15 33

Aśvakrānta—music, with Aśvini as deity.

Va 86 64

Asvagrīva (I)—a Dānava

Br III 6 10

Aśvagrīva (II)—a son of Citraka

Br III 71 114, Va 96 113

Aśvajit—son of Jayadratha

M 49 49

Asvatara (I)—a chief Nāga or Patāla, a thousand hooded snake in the Prajāpatiksetra in Prayāga on the banks of the Yamunā,[1] used in the chariot of Tripurāri,[2] presides over the month of Ūrja;[3] A Kādraveya Nāga[4] A Nāga of the Sutalam,[5] resides in the sun's chariot during Phalguna[6]

[1] Bha V 24 31 M 6 29 104 5 106 27, 110 8 [2] M 133 20 [3] Bha XII 11 44 [4] Br II 20 23 23 21 III 7 33, Vi I 21 21 [5] Va 50 23 [6] Vi II 10 18

Aśvatara (II)—heard the *Viṣnu Purāna* from Vatsa and narrated it to Kambala

Vi VI 8 46

Aśvatara (III)—a nāga

Va 69 70

Aśvataras—created by Brahmā from his feet

Vi I 5 49

Aśvatīrtham—sacred to Pitrs on the Narmadā

M 22 71, 194 3

Asvattha (I)—the sacred tree under which Kṛṣna is said to have sat in contemplation on the eve of his departure to Heaven[1] *Growing out of Śami tree, by attrition Purūravas* created fire and made it threefold for sacrificial purposes[2]

[1] Bha III 4 3 & 8 Br III 11 35 & 109 13 29 IV 43 17 Va 35 33 91 44 [2] Vi IV 6 85 94

Asvattha (II)—the tirtha sacred to Vandaniya

M 13 51

Aśvattha (III)—a follower of Māyā

M 179 69

Aśvattharāja—the Bodhi tree

Va 111 27

Aśvatthāman (I)—son of Drona and Gautami (Kṛpi *Vi* P̄) Killed the sons of Draupadi while asleep thinking that it would please his master Fought with Arjuna, was defeated and taken prisoner *Roused Draupadi's pity in* that state and was released after being deprived of his crown and hair[1] Hit the infant in the womb of Uttara with *brahmasiras* Kṛṣna's protection of Pariksit in the womb from Aśvathāman's arrow, *and of Arjuna from Aśvathāman's* arrows[2] Destroyed the Kurus by his *brahmāstra*[3] In Duryodhana's army Survived Kurukṣetra war[4] A sage of the first epoch of Śāvarna Manu[5] hurled *brahmāstra* when Pariksit *was in his mother's womb*[6]

[1] *Bha I 7 14 52 Vi IV 19 68* [2] *Bha I 8 12 12 1* 15 16 16 15 [3] Bhā IX 22 34 [4] Bha X 78 [95 (V) 16] 80 [2] [5] Va 100 12 M 9 32 [6] Vi IV 20 52

Aśvatthāman (II)—(Dronaputra) becomes a sage of the 8th manvantara

Bhā. VIII 13 15

Aśvatthāman (III)—a son of Aśvini and Akrūra

M. 45 32

Asvapati—the king of Madras, issueless sacrificed to goddess Sāvitri and was blessed with a daughter of that name

M 208 5-11

Asvapra—a dānava

Br III 6 15

Aśvabāhu—a son of Citraka

Va 96 113

Asvamitra—a *Marut gana*

M 171 53

Aśvamukha—a horse-faced image on the figure of God of Love

M 261 53

Aśvamukh(y)as—a group of people, perhaps Gandharvas,[1] kingdom of[2]

[1] Br III 22 56 M 4 53 Va 47 57 69 31 [2] M 121 58

Asvamedha—*Thrice performed by Yudhisthira*[1] *One* hundred performed by Bali[2] of Ambarisa where Vasistha and Gautama were present[3] Thrice performed by Pariksit[4] Performed by Anga when gods did not respond to his call[5] *A hundred were performed by Prthu But in the last* Indra stole away the horse[6] Performed by Indra[7] Performed by Krsna at Dvārakā The sacrificial horse was sent out with a number of warriors to watch its course All

[1] Bhā I 8 6 10 2 [1] 12 34 [2] Ib VIII 15 34 [3] Ib IX 4 22 [4] Ib I 16 3 [5] Ib IV 13 25 [6] Ib IV 16 24 19 1 [7] Ib VI 13 18 20 Br II 30 10 M 143 6 26

kings including the Pandavas attended the sacrifice In the course of the sacrifice a Brāhmana complained of the death of his children immediately after birth At this Arjuna (s v) offered to give succour and recovered them with Krsna's aid, from Nārāyana's abode Narāyana said that he took the children as a means to see Krṣna and Arjuna in their human form The *Avabhṛta* of the sacrifice was celebrated in the Yamunā[8] A remedy for brahmicide[9] Performed by Śudra kings in Kali age,[10] of other kings,[11] of Iksvāku of Dakṣa of Suyajña of Nala of Śatānika of Purūravas,[12] equal to going to Gayā, bath in the Prayāga and Ganges, *kotihoma*, *grahabali*, etc[13] 100 of them performed by Somadatta[14] as efficacious as reading the *Visnu Purāna*,[15] performed by other sages[16]

[8]Bha. X 89 22 64 [9]Ib VI 13 6 9 [10]Br II 31 67 *M* 144 43 [11]*Br II* 34 24 *III* 5 7 7 268, 11 13 16 64 17 68 26 70 24 and 27 71 119 72 28 IV 12 31 [12]*M* 12 10 12 15 44 23 *and* 64 24 10 Va 105 10 32 111 17 51 112 31 2 [13]M 22 6 28 6 53 15 58 54 106 29 183 71 and 80 [14]Vi IV 1 56 [15]Vi VI 8 28 & 34 [16]Va. 20 16 32 52 30 291 50 221 57 52 60 23 67 50 53-8 71 77 75 60 75 99 456 104 84 Bha IX. 22 39

Aśvamedhaja—the son of Sahasranika and father of Asimakṛsna

Bhā IX. 22 39

Aśvamedhadatta—the son of Śatānīka and father of Adhisimakṛṣna

Vi IV 21 5 6 Va 99 257

Aśvamedhra—a commander of *Bhanda*

Br IV 21 89

Aśvayuk—(*sukla-navami*), a *manvantarādi* for *śrād dha*

M 17 6

Aśvavāha—a son of Citraka

Br III 71 114

Aśvavidyā—was taught to Ṛtuparna by Nala, also *Aśvaśikṣā*.

Bhā IX 9 17.

Aśvavratam—the performer of it, becomes Rājarāja

M 101 71

Aśvaśikṣā—the science of horses

M 215 8

Aśvaśiras (I)—the *mantra* taught by the sage Dadhyanga to Aśvins.

Bha VI 9 52

Aśvaśiras (II)—a follower of Bali

M 245 31

Aśvasuta—married Sutanu, father of Vajra

Va 96 251

Aśvasena—a son of Kṛṣna and Satyā (Nāgnicit)

Bhā X 61 13

Aśvādhyaksa—Superintendent of horses and his qualifications

M 215 38

Aśvānana—also Vājivaktra—see *Hayagrīva*

Br IV 17 17, 29 1, 30 1, 39 1
P 17

Aśvāyu (I)—a son of Purūravas and Urvaśī

M 24 33

Aśvāyu (II)—a Trayārṣeya

M 196 43

Aśvārūḍhā—a devī who killed Ulūkajit

Br IV 28 38 & 99

Aśvāsya—a son of Citraka

Br III 71 115

Aśvinī (I)—the wife of Akrūra, and mother of thirteen sons

M 45 32-3

Aśvinī (II)—a *nakṣatra*, as part of *Nagavīthī*;[1] effect of *Śrāddha*, performed in,[2] as the presiding deity of musical melody *Aśvakrantā*[3]

[1] Va 66 48 [2] Ib 82 14 [3] Ib. 86. 64

Aśvins—the gods of Vaivasvata epoch, sons of Badavā (*Samjñā*) and Vivasvat born through the nose and hence Nāsatyas;[1] fought with Vṛṣaparva in Devāsura war[2] Were taught the *Aśvaśiras mantra* by the sage Dadhvanga[3] Called on Cyavana Being physicians they could not participate in *Soma* Cyavana offered a share in *Soma* to them if they could give him a youthful form He was made to look exactly like themselves so much so that Sukanyā was not able to distinguish her husband On a prayer the

[1] Bhā VIII 13 4 10 Br III 59 74 76 M 9 29 11 35-7 25 43 Vi I 9 64 III 2 7, Va 84 23-24 [2] Bha VIII 10 30 [3] Ib VI 9 52, 10 17

Aśvins showed Sukanyā her lord and departed[4] In the *yajña* of Śaryātı, were allowed to partake of *Soma* juice[5] Parents of Nakula and Sahadeva through Pāndu's queen Mādrī[6] Came to Dvārakā to ask Krsna to go to Vaikunṭha,[7] worshipped for long life,[8] form the nose of *Purusa*,[9] guard medicinal herbs in Candra hill of Plaksa for nectar,[10] born from the nostrils of Prajāpati, vanquished by Rāvana,[11] present in the Candraśāla of Devī[12] Fought with Devas against Kālanemi, being experts in *Citrayuddham*[13] Also *Aśvikumārakau*, worship of, in the *grahabali*[14]

Born of Brahmā,[15] the two forefeet of the *Śiśumāra* (porpoise),[16] inhabit the *Bhuvarloka*,[17] stood on Gayāsura, along with other gods,[18] presented their weapons on the occasion of the marriage of Śiva with Lalitā to the divine couple,[19] came with other gods to pray to goddess Lalitā for her victory against Bhanda,[20] the ears of Vāmana *avatara*[21]

[4] Bha IX 3 11-17 Va 10 71 30 84, 39 49 [5] Bha IX 3 24-26 [6] Ib IX 22 28, M 46 10 50 50 Vi IV 20 40 [7] Bha XI 6 2 Va 96 154, 99 245 [8] Bhā II 3 5 [9] Bha II 1 29 [10] Br II 19 8, Va 49 9 [11] Br III 1 57 7 254 [12] Ib III 35 57 [13] M 148 86 97 [14] M 93 16 247 10 [15] Va 65 57 [16] Va II 12 32 Vā 52 93, Br II 23 103, M 127 23 [17] Vā 101 29, Br IV 2 27 [18] Vā 106 59 [19] Br IV 15 24 [20] Ib IV 20 52 [21] M 246 56

Aśvisena—a Bhārgava-gotrakāra

Vā 65 96

Aṣṭaka (1)—a *śrāddha* performed by Ikṣvāku, which led to the banishment of his son Vikuksi (s v),[1] a *yugādi* for *sādharana śrāddha*;[2] the eighth day after full moon on which Manes are worshipped, three are distinguished, in the month of *Caitra*, of *Pausa* and *Māgha*;[3] sacred to Kāvya pitrs[4]

[1] Bhā IX 6 6, Br III 17 2-7, 63 11, Vā 88 11-19 [2] M 17 2, 5 [3] Vā 81 2, [4] Va 56 19

Aṣṭaka (11)—a son of Viśvāmitra by Dṛṣadvatī and a sage,[1] father of Lauhi;[2] originator of the *Jahnugana*[3]

[1] Bhā IX 16 36 Br II 32 118 III 66 68-74, Vi IV 7 38, Va 91 96, 103 [2] Br III 66 75 [3] Vā 91 103

Aṣṭaka (III)—*a Rājarṣi who met Yayāti falling from* Heaven and discoursed with him on several points A grandson of Yayāti by his daughter, a Brahmiṣṭha, and Trayārṣeya with Viśvāmitra and Lohita, goes to Heaven with all his relations including Yayāti

M 35 5, Ib Chapters 37-41, 42 14 & 28

Astaka (IV)—a brother of Vasudeva

Vi IV 14 30

Aṣṭakā—the name of Acchodā in Pitrloka after she went from the earth *In her honour a river is named*

M 14 19 20, 141 17

Aṣṭakāpatis—are Kāvyas

Br II 28 21, M 141 17

Aṣṭatāla—the normal height of man, 84 inches Navatāla is superior man

Br II 32 9, Vā 59 8

Aṣṭavān—an *Amsa* of Skanda

Vā 101 280

Astānga—the name of a book on medical science

M 215 34

Aṣṭāngaprānavrtti—action of vital airs in life

Va 102 90, 91

Astāngayoga—consists of *āsana, prānarodha, pratyāhāra, dharanā, dhyāna, samādhi,* together with *yamas* and *niyamas*

Vi 104 24 25

Aṣṭāvāhutīh—the *Vaiśvadeva homa* where eight oblations are offered to *Vaiśvānara*, the five following to be done with *svāhā*, afterwards touch the heart with *mantra* specified, then touch all over the body—cf *Yajurveda* the oblation of rice offered in Agni is the food for devas and dānavas

Vā 15 5-16

Aṣṭādaśavidyas—the 14 *vidyas* besides *Āyurveda, Dhanurveda, Gandharva* and *Arthaśāstra* The fourteen *vidyas* are the six *Vedāngas*, four *Vedas, mīmāmsā, nyāya, dharmaśāstras* and *Purānas*

Vā 61 78-79

Aṣṭāpadam—gaming board (*dyūtaphalaka*) with which Baladeva beat Rukmi to death

Vi V 28 23

Aṣṭāvakra—a sage crooked in eight parts of the body, was performing penances with his body below the neck under waters The nymphs who went to Meruprṣṭa to see a festival beheld him and hymned him, pleased he asked them their wish. "Puruṣottama for husband" they said He agreed and when he came out of waters, seeing his form they laughed at him Insulted, he imprecated that they would be the wives first of Purusottama and then fall into the hands of robbers They prayed fervently and he said that they would attain heaven afterwards

Vi V 38 71-84

Astāvimśatitamamanu—the period when Baladeva flourished

Vi IV 1 76

Asakrt—a Bhārgavagotrakara

M. 195 28

Asaknı—the daughter of Vırana Prajāpatı and wife of Dakṣa, 1000 sons, lost by Nārada's tricks, another 1000 sons were brought forth, but they met with sımılar result (mother of 5000 Haryaśvas and 1000 Śabalāśvas-*Vı P*)

Vā 65 128, 134, 146-51 and 154 Vı I 15 89 100

Asanga—the son of Yuyudhāna

M 45 23

Asama—an Ajıta deva

Br II 13 93

Asamañjas—a Kākutstha, the son of Sagara by Keśını *Father of Amśumān In previous birth as a Vaisya* he discovered a treasure A spirit guarding it asked him to quench his hunger with cow's flesh and carry away the treasure But he took it without providing food So when born to Keśını, the spirit entered him as wind and hence demented, used to throw his playmates into the Sarayū, was banished by his father He left the capital after bring ng them back to life by his wonderful yogic powers

Bhā IX 8 15 19 M 12 42 43 Br III 51 38 69 63 160 *& 165 Vā 88 160 165-66 Vı IV 4 5 10*

Asamaujas—the son of Kambalabarhıs and father of Susamaujas [1] [Asāmañjas (*Matsya P*)] Tamojāta was his son [2]

[1] Br III 71 142 Va. 96 141 [2] M. 44 83

Asamkhyeyam—calculated by rāśı and not by enumeration

Vā 101 108 9

Asamsrṣṭa—a name for Havyasūda

Vā 29 22

Asalıkā—a daughter of Vākā and Viśravas

Vā 70 50

Ası—the sword, particularly that of Śıva

Va 30 124, 101 272

Asıknı (I)—R ın Bhāratavarṣa

Bha V 19 18

Asıknı (II)—the daughter of Pañcajana (Vırana-*Vı P*) the wife of Dakṣa[1] and the mother of Haryaśvas who were ten thousand ın number (five thousand-*Vı P*) of Sabalāśvas who were also a thousand ın number[2] and of sixty daughters[3]

[1] Bha VI 4 51 Vı I 15 89 [2] Bha VI 5 1 24 Br III 2 5 21 30 Vı I 15 90 97 [3] Bha VI 6 1, Vı I 15 102

Asıja (I)—An Angıras and *mantrakrt*

Br I 32 111

Aśıja (II)—a sage, the brother of Brhaspatı, wife, Mamatā

Va 99 36

Asıja (III)—a kınd of hell

Vā 101 149

Asita (I)—a siddha—called on dying Bhisma[1] Invited for Yudhsthira's sacrifice[2] Came to Syamanta-pañcaka to see Krsna[3] One of the sages who left Dvārakā for Pindāraka[4] Went with Krsna to Mithilā[5] Acted as *Purohita* at Krsna's sacrifice in Kuruksetra[6] Identified with Hari[7] A place in the Sarasvati sacred to Asita[8]

[1] Bhā VI 15 12 I 9 7 [2] Ib X 74 7 [3] Ib X 84 3 [4] Ib XI 1 12 [5] Ib X 86 18 [6] Ib X 90 46 [2] [7] Ib XI 16 28 [8] Ib III 1 22

Asita (II)—a gotrakara son of Kaśyapa, married Ekaparnā, daughter of Himavān Father of Devala, the best among Śāndilyas and Brahmistha (*Vā P*) A Brahmavādin Not to marry with members of Kaśyapa and Devala[2] A *yogācarya*, Ekaparnā, his wife, gave birth to Devala by her mind[3]

[1] Br II 32 112, III 8 29 10 18 M. 145 107, Va 59 103, 70 25 [2] M 199 19 [3] Vā 72 17

Asita (III)—the sacred hill fit for *Śrāddha*;[1] the residence of the sage Asita[2]

[1] Br III 13 39 [2] Va 77 39

Asita (IV)—the sage to whom the earth revealed the ignorance of worldly kings, this he reported to Janaka

Vi IV 24 127

Asitam—same as *Kusumotkaram*

M 122 24

Asitā—an apsaras

Br III 7 7

Asitānga—a Bhairava on the sixth parva of *Geyacakra*

Br IV 19 77-8

Asitodam—a lake in Ilāvrta

Vi. II. 2 26

Asipa—a dānava

Br III 6 5

Asipatravana—one of 28 hells Intended for those who leave the Vedic path to that of the *Pākhandas*, here their bodies are torn to pieces by the sharp edges of *asipatra* leaves (lit forest where leaves are swords),[1] in it fall those who cut and deal in camels and hunters who cut off animals besides those fallen from karma[2] Those that cut trees for no reason also fall into this[3]

[1] Bha V 26 7 & 15 Br II 28 84 IV 2 149 and 173, 33 61, M 141 71 Va 101 170, Vi I 6 41, II 6 3 [2] Va 56 79 110 43 [3] Vi II 6 3 and 26

Asiparninī—an apsaras

Br III 7 6

Asiloman (I)—a dānava, a son of Danu

Br III 6 9 M 6 20 Va 68 9

Asiloman (II)—a son of Śambhu

Va 67 81

Asīmakrsna—the son of Aśvamedhaja and the father of Nemicakra[1] was king when the *Vayu Purana* was uttered[2]

[1] Bha IX 22 39 [2] Va 1 12

Asisāhārītāyanas—Kaśyapagotrakaras

M 199 9

Asura—a deity personified, to be worshipped in house-buildings

M 253 26 268 16
P 18

Asuras[1]—The foes and cognates of Devas,[2] born out of the *jaghana* of Prajāpati, etymology of[3] could secure Hari's blessing by adorning him,[4] opposed to *Yajña*,[5] the *Āsura* hour,[6] praise Śesa,[7] abode down the earth[8] Ruled the earth for ten *yugas* when it went back to the Devas on a curse by Śukra after 12 wars,[9] worship Barhisad Pitrs[10] Had three Indras—Hiranyakasipu Bali and Prahlāda[11] lost their refulgence on the eve of *Vamana avatāra*[12] represent night and darkness and full of *tamas*[13] Asura's killed in the wars with Devas are born as men in earth and create trouble in this world[14]

[1] Bha I 13 6 VII 3 37 XII 9 28 Br II 32 1 2 6 M 47 12 131 10, 39 41 [2] Bha VI 7 18 Va 31 11 Br II 8 5, IV 9 67-8 [3] Va 9 4 5 Br II 8 4 Vi I 5 31 [4] Bha VII 7 50 [5] Ib VIII 1 17 [6] Ib X 28 2 [7] Ib X 39 44 45 [8] Ib XI 24 13 [9] Br III 72 69 93 Va 97 68 93 [10] M. 15 3 [11] M 47 59 [12] M 245 1 [13] Br II 8 4 Vi I 5 31-4 [14] Br III 71 263

Asuratha—fought with Sumitra deluded by Krsna

Bha XI 30 16

Asurāntaka—a chief monkey

Br III 7 238

Asutvana—the name by which Danu's sons were known

Br III 6 14

Asūya—a son of Mrtyu

Va 10 41

Asoma—an yaksa, a son of Punyajani and Manibhadra

Br III 7 124

Asta-giri—A hill of Śākadvipa It was here that Bali who fell unconscious in the Devāsura war was treated with *sañjivini vidyā*

Bha VIII 11 46 Br II 19 89, Va 49 83 Vi II 4 62

Astı—Daughter of Jarāsandha and a queen of Kamsa After her husband's death she went to her father's place and reported the circumstances in which her husband was killed

Bhā X 50 1-2, Vi V 22 1

Astras—arranged alphabetically Asıratnam, Āgneyam, Aındram, Aısıkāmam, Kampanam, Kāpalam, Kālamudgaram, Kaınkaram, Krauñcam, Gāndharvam, Tāpanam, Tvāstram, Nandakam, Nārasımham, Nārāyanāstram, Pāśupatam, Paiśācam, Pramathanam, Prasthāpanam, Prasvāpanam, Brahmaśiras, Brāhmam, Bhāvanam, Bhairavam, Mathanam, Mahābalam, Māyādharam, Mohanam, Mausalam, Raudram, Vārunam, Vıkampanam, Vāyavyam, Śātanam, Śāmanam, Śailam, Sośadam, Samvartanam, Sārpam, Sāvitram, Somāstram, Hayasıras, used by Hıranyakasıpu against Narasımha, arms used in Bhandāsura war [2]

[1] M 150 113, 164 205 151 24 31, 153 83 87, 90, 97, 162 22-7 179 6 [2] Br IV 29 62-74

Astragramam—That relating to the use of *astras* Parasurama learnt the four aspects from Śiva [1] learnt by Kṛṣna and Rāma [2]

[1] Br III 21 79 25 39 32 59, 34 34 [2] Vi V 21 23

Astracarya—the teacher of weapons of warfare 4 kinds are mentioned, throwing by machines, by hands, thrown simply, and taking back after throwing away

M. 215 41

Asmakas—of the *Dakṣinatya* country

Va 45 127

Asmakı (1)—the wife of Śūra

Vā. 96 143

Asmakī (II)—the son Anādrṣṭi

Vā 96 186

Asvasthalaya—a Trayārṣeya

M. 200 14

Asvaharya—a *mantrakrt*

M 145 103

Ahatam—unwashed cloths, to be given in *Śrāddha*

Va 80 4, 37

Ahamkāra—one of the *tatvas*, description of

Va 103 38, Vi I 2, 36-46

Ahamkarakarsinī—a Gupta Sakti

Br IV 19 17, 44 117

Ahamyāti—the son of Samyati and the father of Raudrāśva

Bha IX 20 3, Vi IV 19 1

Ahalya (I)—the daughter of Mudgala, the wife of Gautama and the mother of Śatānanda[1] A *tirtham* in her honour, as she performed *tapas* and attained release there[2]

[1] Bha IX 21 34 [2] M 191 90-1

Ahalya (II)—a daughter of Vindhyāśva (Badhyāśva, *Vā P*) (Haryaśva *Vi P*) and Menaka, sister of Divodāsa, and wife of Śaradvat; mother of Śadānanda,[1] redeemed of her sins by Rāma

[1] M 50 7-8, Va 99 201, Vi IV 19 62, 200 2 [2] Vi IV 4 91

Ahalyātirtham—on the Narmadā Here she performed *tapas* and got salvation By worshipping here, o[illegible]mes beloved of ladies

M. 191 90-3

Ahas (sita, ratri)—of Brahmā) one *cycle* of a thousand *caturyugas*, at the end, when *dāhakāla* sets in *Vaimanika* devas come into existence, as also stars, asterisms, sun and moon, etc ,[1] duration of in ordinary years,[2] enters the waters in the evening,[3] created with the Devas;[4] of the Pitis is Krsnapaksa [5]

[1] Va 3 14, 7 14-16, 24 2 61 42, 100 224 6 M 231 2, [2] Va 100 131 Br II 6 57f [3] Va 53 14-15 [4] Br II 7 19, 8 11, 13 14 [5] Va 57 9

Ahas-Parameśvara—is *srsti* or creation, at the end of this day occurs *pralaya*

Vā 5 1-6

Ahita—an Yaksa—a son of Devajani and Manvara

Br III 7 129

Ahimukhya—to be worshipped in housebuilding

M 253 26

Ahimūrcha—Varuna as presiding deity

Va 86 61

Ahīnak(g)a—the son of Devānika[1] and the father of Ruru [2] (Paripatra-*Va*)

[1] Va 88 202 [2] Vi IV 4 106

Ahimsa—one aspect of *Sanātana dharma*, largely observed in *Tretayuga*;[1] non-injury in thought, speech and action towards all beings prescribed for ascetics [2]

[1] Br II 29 69, 30 35, III 23 51 68 and 72 [2] Va 18 15 16, M 61 15, 106 48, 143 12-13 and 30

Ahimsavratam—the performer becomes a king, consists in abstention from meat for a year and the gift of a cow at the end

M 101 35

Ahirbudhna (i)—a division of the night

Va 66 43

Ahirbudhna (ii)—(see also *Anurdesya*)—a name for *Grahapati* Agni

Va 29 26, Br II 12 26

Ahirbudhnya—a Rudra, and son of Bhūta and Sarūpā

Bha VI 6 18 Br III 3 71, M 5 29 32, 171 39 Va 66 69

Ahīna—the son of Sahadeva Father of Jayatsena

Br III 68 10

Ahīnagu—the son of Devānika, and father of Pāriyātra

Br III 63 203-4 M 12 54

Ahoratrakalas—more than 600, thirty *muhurtas* or 602 *kalas* make one day and one night, 605 *kalas* according to the measurement of the sun

Va 66 38 100 216, 223

Ahorātram—a day and a night, 30 *muhūrtas* For *pitrs* —*Krsnapaksa* and *Suklapaksa* (one month), for Devas one full year is one day

Br II 13 112 M 1 19 142 5 6 9 Vā 63 59 66 37

Ā

Ākarnanī—the goddess following Revatı

M 179 72

Ākarsınī—a *mudra* Devı

Br IV 42 6

Ākāra—the second face of the fourteen faced Deva, Manu Svārocısa born ın white colour

Va 26 33

Ākasa (I)—a god to be worshipped ın housebuılding
M 253 24 265 39

Ākāsa (II)—with *Dık*, a *sthāna* of Rudra, son, Sarga
Vı I 8 7 11

Ākasam—the ether, stands uncovered, formless devoıd of *rasa*, *sparsa* and *gandha* ıts characterıstıc ıs *sabda*

Va 102 15 17 M 3 23

Ākasaganga—R that encircles Amarāvatı,[1] that water which comes down without the cloud, bath ın this ıs called celestıal ablutıon[2]

[1] Bha VIII 15 14 [2] Vi II 9 12 and 17

Ākāśagangā tırtham—ın Gayā

Va 112 25

Ākutı (I)—A daughter of Svāyambhuva Manu (Vaırıja *Va P.*) and Śatarūpā Wife of Rucı From her Harı manifested hımself for ımparting *dharma* and *jñāna* Gave birth to twins—a son and a daughter by *putrıkādharma* These were Yajna and Dakṣinā

Bhā I 3 12 III 12 55-56 IV 1 1-4 VIII 1 5 II 7 2
Br III 3 113 Vı 10 17 9 Br I 1 58 II 9 12 13 Vi I 7 18-19

Ākūti (II)—the queen of Sarvatejas and mother of Manu Cākṣuṣa

Bhā IV 13 15

Akūti (III)—the wife of Pṛthuṣena and mother of Nakta

Bhā V 15 6

Ākūti (IV)—a Jayādeva

Br III 3 6 4 2, Vā 66 6

Ākūti (V)—the twenty-fourth kalpa

Vā 21 55

Ākūti (VI)—became twins in the *Ākūti kalpa*

Vā 21 55-56

Ākūti (VII)—a son of Brahman with a *mantraśarīra*

Vā 67 4-5

Ākūti (VIII)—the mother of Yajña, the mindborn son *in the first epoch of Manu*

Vi III 1 36

Ākṛti (I)—*a progenitor, responsible for form* and shape

Br II 9 1 and 7

Ākṛti (II)—a son of Babhru

Br III 70 38

Ākhaṇḍala—name of Indra

Bhā III 33 20

Ākhuvāhana—Ganeśa

Br IV 27 101

Ākhyānam—a feature of the *Purāna* the fifth Veda,[1] Purānic stories[2]

[1] Br II 34 21, III 1 6, 5 8 and 11, 13 54, 59 4, Va 54 1 60 21, 67 54 58 [2] M 53 65, 214 23, Vi I 22 84, III 6 15

Ākhyānakuśala—Sūta

Va 84 4

Āgama[1]—the rules of,[2] for digging wells, constructing tanks and gardens,[3] cited for *yajñas* where *paśu* was not involved and where *bīja* (seeds) served the purpose of the animal[4]

[1] Vi I 17 58 [2] Br II 30 19 and 27, III 21 46 [3] M 58 55, 143 13 [4] Va 53 122, 57 100

Āgastyas—the Brahmarāksasas—a clan moving about in the night,[1] of Surabhi forest,[2] summoned Kauberaka to live at Hariśrnga[3]

[1] Br III 8 59 and 62 Vā 69 195 6 [2] M 121 62 [3] Vā 47 60 1

Āgāvaha—a son of Vasudeva and Vrkadevi, a *mahātmā*

Br III 71 180

Āgāhī—a daughter of Vrkadevī

Va 96 180.

Āgnas—Kaśyapagotrakaras

M 199 8

Āgnāyi—a goddess, wife of Dikpāla Agni

M 266 7

Āgnīdhra (I)—*a son of* Priyavrata and Barhismatī Father of Nābhi Appointed lord of Jambūdvīpa[1] Protected the people like his children Issueless, he performed *tapas* when Brahmā sent the divine damsel Pūrvacitti with whom *Āgnīdhra* enjoyed life for 100,000 years After giving birth to nine sons, she went back to the court of Brahmā He divided his kingdom among his sons, and rejoined his wife in another world On his death, his nine sons married the nine daughters of Meru[2]

[1] Bhā XI 2 15, V 1 25 and 33 [2] Ib V 2 1-23 Br II 14 44-53, Vi II 1 7, 12, 16-24

Ā(A)gnīdhra (II)—one of the ten sons of Svāyambhuva Manu,[1] milked the Cow-Earth with Svāyambhuva as calf.[2]

[1] Br II 13 104, M 9 4 [2] Vā 63 13

Āgnīdhra (III)—*one of the ten sons of the daughter of* Kardama, and Priyavrata

Br II 14 9

Āgnidhra (IV)—one of the 16 *Rtviks* for an *Yajña*, created from the hands of Nārāyana

M 167 10

Āgnīdhraka—a sage of the epoch of the XIIth Manu

Bhā VIII 13 28

Āgniveśyāyanas — a *Brahma-kula* originating from Jātūkarna

Bhā. IX. 2 22

Āgniṣṭomika—the first *Gāndhāra-grāma*

Vā 86 41

Āgneya (I)—the 18th kalpa

M 290 7

Āgneya (II)—a division of the night.

Va 66 43

Āgneyas (I)—the Gandharva followers of Kubera,[1] their residences on the southern peaks of Maryādā Parvata.[2]

[1] Va 40 8 [2] Va 40 5

Āgneyas (II)—the Angiras adopted by Agni when they sprung out of the sacrificial fire of *Vāruṇī-yajña.*

Va 65 42

Āgneya-Purāṇa—one among the eighteen Purāṇas,[1] deals with *Īśāna Kalpa*, narrated by Agni to Vasistha of 16,000 verses, its gift and fruits thereof[2]

[1] Bha XII 7 23 [2] M 53 28-30

Āgneya-vratam—of kings, ruin rebellious *sāmantas* by his valour.

M 226 7

Āgneyāstram—given to Sagara by Bhārgava (Aurva)

Vā 88 124 and 135, Vi IV 3 37

Āgneyī (I)—the city of Agni

Bhā X 89 44

Āgneyī (II)—the wife of Havirdhāna, and mother of six children also known as Dhiṣaṇā

Br II 37 23, Va 63 23 Vi I 14 2, M 1 45

Āgneyī (III)—the wife of Ūru

M 4 43

Āgneyī (IV)—the wife of Kuru and mother of six sons

Vi I 13 6.

Āgrayanam—a Pitr ritual, offering of *śyāmāka* and sugar,[1] the first *Soma* libation at the *Agniṣṭoma* sacrifice[2]

[1] Br III 14 9 Va 78 8 [2] Va 75 6

Āngirasa—a teacher of Atharva Veda (*Āngirasa kalpa* Burnouf).

Bha XII 7 4

Āngirasam—a sacrifice performed by Brāhmanas near Brindāvana

Bhā X. 23 3

Āngirasī—the wife of Vasu and mother of Viśvakarman

Bha VI 6 15

Ācamanam—the mode and significance of,[1] occasions for performing *Ācamanam*[2]

[1] Va 79 42-47 [2] Ib 79 37-42

Ācāra—a Gandharva

Br III 7 11

Ācāryas—qualifications of, old, selfless, highly learned humble, well disciplined truthful etc, he who by himself follows the rules of good conduct and thus establishes the *ācāra* and thinks of the truth of the *Śāstra* by *yamas* and *niyamas*

Br II 32 30 32, IV 8 5 M 145 28 29, Va 59 28 30

Ājagara—a *vrata* followed by Ṛsabha when he became a mendicant

Bha V 5 32

Ājagara—a sage Prahlāda saw him on the bare ground on a cliff of the Sahya hil to

him Prahlāda asked the sage how he who had no comforts was able to maintain a sound body The sage replied that he had renounced all desires, learning renunciation from the bee and contentment from the serpent, while his mind was ever absorbed in Hari

Bha VII 13 11-18, 20 45

Ājagava—the bow of Pṛthu,[1] of Śiva[2]

[1] Br II 36 148, Va 62 127, Vi I 13 40 and 69 [2] Br III 65 32

Ājana—a nephew of Hiranyakasipu

M 6 27

Ājapāla—a son of Aja and father of Dasaratha

M 12 49

Ājāneya—the country noted for horses

Br IV 16 17

Ājigarta—Śunahsepa, the son of Ajigarta—(see *Ajigarta*, s.v)

Bhā IX 16 30, IX 7 20-21

Ājihayanahāstikas—Kasyapagotrakāras

M 199 9

Ājitaka—a heretic sect

Br III 14 39

Ājñā—a name of Lalitā

Br IV 17 19

Ājya (I)—good to be seen first after rising from one's bed,[1] as a sacrificial offering[2]

[1] Bhā X. 70 12, Vā 29 30 [2] Br IV 1 93 Vā 100 103

Ājya (II)—one of the nine sons of Sāvarni

Vā 100 22

Ājyas—four kinds of

Br IV. 1. 98-100

Ājyapas—a class of Manes who reside in regions belonging to Kardama Prajāpati, descendants of Pulaha, Virajā, wife of Nahuṣa was their mindborn daughter, largely worshipped by Vaiśyas

Br II 28 19 III 10 93-5 Bhā IV 1 63, M. 102 21, Vā 30 100, 56 17, 73 43, 101 43

Ātavī—a Vāyu

Vā 61 25

Āṭavyas—the people of a southern country

Br II 16 57, M 114 48, Vā 45 126

Āḍambara—Instrument of war music

M 137 29, 138 3

Ādi—a son of Asura Andhaka, to wreak vengeance on *Siva* for having slain his father, he entered the harem of Śiva in the guise of a snake, and assumed the guise of Umā before him He could change his form twice as he liked owing to a boon from Brahmā, but the second change would be followed by death On close examination, Śiva discovered the figure to be the Asura in disguise, threw the Vajra and slew him

M. 156 12-37

Ādib(v)aka—the sixth war of gods and Asuras.[1] In this Kakustha helped Indra,[2] the sixth of the twelve incarnations of Hari.[3]

[1] Br. III 72 74. [2] Vā 88 25 [3] M 47 34-35 and 44; Vā. 97. 81.

Āndakośa—comprised of sixteen *vikāras* and eight *prakṛtis*. 50 crores of *yojanas* in breadth in the interior. Outside encircled by seven sheaths of the earth and other elements.

Bhā III 11 39-41, 20 15, II 1 25

Āndīra (I)—the son of Sarūpya Father of Pāndya, Kerala, Chola and Kulya

Br. III 74 5-6

Āndīra (II)—the son of Varūtha

M 48 4

Ātatāyins—Those who set fire to buildings, administer poison lift their weapons to strike, or practise *ābhicāra* or become talebearers or seditionists

M 227 116-9

Āttakhandikas—a tribe

M 114 40

Ātapa—a son of Usā and Vibhāvasu A Vasu. Father of Pañcayāma

Bhā VI 6 16

Ātma—has no *gunas* Twelve characteristics of.

Bhā I 18 50, VII 1. 7-9, 7 19-20

Ātmaja—a son of Svarbhānu and Prabhā

Vā 92 2.

Ātmabhū—name of Brahmā

Bhā III 12 20

Ātmavat—a *mantrakṛt*,[1] the son of Cyavana Bhārgava, married Ruci, Father of Nahusa[2]

[1] Br II 32 104 M 145 98 Va 59 96 [2] Vi 65 90 91

Ātmavidya—the Vedānta,[1] symbolical of Devi[2]

[1] M 215 54 [2] Vi I 9 120

Ātmasambhava—Nārāyana, *ety*

M 2 30

Ātmā—that which is attained, which is taken away and that which is, and hence the ever present *bhāva*

Vā 5 34-5

Ātmākarsanika—a Gupta Śakti

Br IV 19 20

Ātmāyu—a son of Angirasa

M 196 2

Ātyantika—one of the three movements of creatures

Va 1 161, 100 132

Ātyantika kalpa—one division of Brahma kalpa

Va 100 134

Ātreya—a pupil of Sūta,[1] the last reference is to the sage in the Raivatamanvantara[2] Sage of the Tāmasa manvantara[3] Ātreya Śaradvata one of the seven sages,[4] Ātreyavāruni,[5] Niṣprakampa,[6] Sūtapuh[7]

[1] Va 61 56 [2] Va 62 17, 54 [3] Va 62 41 [4] Va 100 11 [5] *Vā 100 82* [6] Va 100 107 [7] Va 100 96, 106 39

Ātreyas (I)—a deva *gaṇa* of the Pitrs, like Svastyātreya,

Br. III. 1. 51; 8. 81.

Ātreyas (II)—the five sons of Atri and Anasūyā; Satynetra, Havya, Āpomūrti, Śanīśvara and Soma.

Vā. 28. 18-20; Br. II. 11. 23-24

Ātreyas (III)—a tribe.

Vā 45. 119

Ātreyāyani—pravara (Angiras).

M 196 12

Ātharvanī(a)śruti—is Atharva Veda

Vi VI 5 65, Vā 76. 1.

Ādarśa (I)—its use for dressing. Devahūti used it to dress herself;[1] auspicious to look at in the morning[2]

[1] Bhā III. 23 30 [2] Br III 28 10, Vi III 11 22, Bhā X. 70 11

Ādarśa (II)—a son of the Third Sāvarna Manu.

Br IV 1 81, Vā 100 81

Ādigadādhara—Viṣṇu; bore for the first time the *gadā* out of the bone of Gadā-asura He is *Vyakta*, the whole universe appearing in him in the *gayā śilā*, in praise of, by Brahmā and Śiva.

Vā 109 13-17 25 27-31, 41-42 and 43-50, 111 16

Ādikartā—Viṣṇu

Br IV 5 18

Ādikūrma—created by Lalitā to consume waters due to Bhanda's *arnavāstram*.

Br IV 29 92

Ādikeśava—*a name of Visnu*

Br IV 15 18

Āditya (I)—patronymic of Vidhātr

Bha VI 18 3

Āditya (II)—a name of Sūrya (s v),[1] presented the jewel Syamantaka to Satrājit.[2]

[1] Br II 21 3 M 2 31-4 [2] Vi IV 13 11

Āditya (III)—from *ādana* receiving waters and letting them off, *kālagni*, *pitāmaha* and *soma*,, all *prapitamahas*[1] same as Rudra, see *Rudra*[2]

[1] Va 12 37, 31 29-35 [2] Br *II 10 22*

Āditya (IV)—*a division of the night*

Va 66 44

Ādityas—sons of Aditi and Kaśyapa, originally Vaikunthas and Sādhyas, Gods of the Vaivasvata epoch at the commencement of the first *Tretāyuga*, known as Jayadevas,[2] twelve in number, were known as *Tusitas* in the Cakṣuṣa epoch[3] Names were *Indra, Dhatr, Bhaga, Tvaṣṭr, Mitra, Varuna, Yama, Vivasvat, Savitr, Pusan, Amśumat*, and *Visnu*[4] Born of Visnu as their overlord[5] Escorted Indra vanquished Diti's sons and vanquished by Rāvana[6] came with gods to Dvārakā to request Kṛṣna to leave for Vaikuṇṭha[7] One of the names of the first *Marut Gana*[8] Born with Rudras[9] Residents of Bhuvarloka[10] Offered presents *(upāyana) at the time of the marriage of* Kāmeśvara with Lalitā[11] Praised Lalitā when Bhanda was killed[12]

[1] Br II 38 3 III 1 61 3 57-61 67-8 4 34 M 171 55 Va. 30 83 99 163 39 49 64 2 66 60 66-7 Vi *I* 15 129 [2] Bha *VIII* 13 4 VI 7 2 10 17 M 9 29 [3] Vā 67 44 M 6 3 Vi I 15 132 [4] Bhā XII 11 30 45 Br II 24 33-4 75 26-42 M 132 3 247 10 Vi. I 15 130 1 [5] Vi V *1* 17-8 4 5 Bhā *XII* 11 30f XI 16 13 Br *III* 8 5 [6] Br *III* 5 48 7 254 [7] Bha XI 6 2 [8] Vā 67 123 [9] Ib 65 61 [10] Ib 101 30 Br IV 2 28-9 [11] Br IV 15 24 [12] Ib IV 30 8

Ādityatvam—the right of being born as sons of Aditi

Va 66 59

Āditya Purāna—an *upapurāna*

M 53 63-4

Ādityamandala—the *Yajus* returned to possession of Sūrya when Yājñavalkya surrounded them

Va 61 21

Āditya Vamśa—the solar race

M 11 1

Ādityavartmā—by this the divine weapons of Kṛṣna went to heaven

Vi V 37 52

Ādityavāram—Sunday, fit for *Anangadeva vratam*, inauspicious for housebuilding [1] devoted to worship of Sūrya, Candra and Agni [2]

[1] M 70 46 253 7 [2] M 97 3 20

Ādityasayanam—a vow in honour of Śankara in the name of Sūrya auspicious day is Sunday preferably with constellation *Hasta*, accompanied by gifts to Brāhmanas Relieves one from bondage of birth practised by Vasiṣṭha, Arjuna Kubera, Indra in olden days

M 55 3-33

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Āditya samjñam—an *upapurāna*

M 53 63

Ādityesam—a *tirtha* on the Narmadā

M 191 5

Ādidevas—seven *ganas* of which three are without form and four are with form, above them are three *Bhāvamurtis* and below them four *sūkṣmamūrtis*

Va 71 54 6

Ādipala—a name of Viṣnu

Va 109 15

Ādipuranam—Ten thousand and six hundred *slokas*

Vā 104 7

Ādipuranāni—earlier Purāna literature

M 164 16

Ādilakṣmī—is *Kāmakṣi*

Br IV 40 46

Ādisarga—origin of,[1] described,[2] the primary creation[3]

[1] Br II 10 2 [2] Ib II Ch 9 [3] M 8 1 52 2

Ādya—a Trayārṣeya

M 198 11

Ādyas—a group of gods of Cāksuṣa epoch eight *in* number

Br II 36 66 and 69

Ādya Pratihāri—the first servant maid of Śiva with four arms and six white clothes, behind are other ladies to honour Śankara

Va 101 274 7

Ādhana—one of the seven sons of Vasiṣṭha

Va 28 36

Ādhāra cakra—Into this Hari enters.

Bhā XI 12 17

Ādhārādheyabhāva—By this *avikāras* became *vikāras*. Earth, etc., are *vikāras*.

Br. II 19. 181-2

Āddha—a pupil of Yājñavalkya.

Br II 35 28

Ādhyātmakī Vidyā—the knowledge of *Ātman* taught by Kapila to his mother Devahūti, also *Ānvīkṣikī*.

Bhā III 24 40, 25 4, 13-15

Ādhvaryavam—12000 *chandas*, from *Yajus*, uttered by the *Adhvaryu* in an *yajña*

Vā 58 15 60 15-16, 61 64 Vi III 4 12

Ānaka (I)—a son of Śūra and Māriṣā Married Kankā and had two sons—Satyajit and Purujit

Bhā IX 24 28 and 41

Ānaka (II)—a kind of divine musical instrument.

Bhā X 83 30, M 135 83 140-43 Vā 96 145 Br III 71 147

Ānakadundubhī—a previous name of Vasudeva (s v)[1]

When he was born *Dundubhi* and the *Ānakas* were sounded as in a festival in the house of Śūra by the gods,[2] at Nandagopagrha[3] Son of Anu[4] Entered fire after the departure of Rāma and Krsna to Heaven[5]

[1] Br III 71 146 164 217, M 46 2 and 11 Vi V. 2 8 and 16 [2] Vā 96 144-5, Vi IV. 14 29 [3] Vā 96 211 [4] Vi IV. 14 14 [5] Vi V 38 4

Ānakadundubhis—divine musicians, played at the birth of Vasudeva

Vi IV. 14 28

Ānaka—a son of Ugrasena

Vi IV 14 20

Ānanda (i) (c)—a kingdom adjoining the Dundubhi hill in Plaksadvipa

Br II 14 39, 17 16

Ānanda (ii)—a Satya god

Br II 36 35

Ānanda (iii)—The Lord of first kalpa consisting 100 lakhs of years by name Bhāva, this is the place of Brahmā

Va 21 28

Ānanda (iv)—a son of Medhātithi, a *varsa* after his name, in Plaksadvipa

Va 33 32, Vi II 4 4 and 5

Ānandam—a *varsa* centering round the Dundubhi hill of Plakṣa

Va 49 14

Ānandakam—same as *Anicakam varṣam*

M 122 23

Ānandajalam—a lake in the Jātudha hill of pure and crystal waters, here lives Caṇḍa, the lord of the Nāgas

Va. 41 68-73

Ānandapīṭham—is Bindupīṭham.

Br. IV. 37. 47.

Ānandavratam—in honour of Brahmā.

M 101. 32.

Ānarta (I) (c)—a western country; that of Kṛṣṇa,[1] on the way from Dvāraka to Indraprastha.[2] Its king went to Syamantapañcaka for solar eclipse.[3] Destroyed by Dvivida;[4] named after Śaryāti; its capital Kuśasthali.[5]

[1] Bhā I 11. 1 [2] Ib X 71 21 [3] Ib X 82 13, Br. II. 16. 62, M 12 22 [4] Ib X 67. 4 [5] Vā 86 24, Vi IV. 1. 64

Ānarta (II)—a son of Śaryāti and father of Reva(ta).[1] Rocamāna was his son, ruled over the kingdom of Ānarta from Kuśasthali [2]

[1] Bhā IX 3 27, Br III 61 18, Vā 86 23-24, Vi IV 1. 63-4 [2] M 12 21-2

Ānarta (III)—a son of Vitihotra

M 43 49

Ānartas—people of Ānarta over whom Revata ruled.[1] Heard of Kṛṣṇa going to Mithilā and met him on the way with presents,[2] of the south [3]

[1] Bhā I 10 35, 14 25, IX 3 28 X 52 15, M 114 51 [2] Bhā X 86 20 [3] Vā 45 131

Ānartapurī—the capital of Ānarta—Dvāraka, from here Kṛṣṇa went to Vidarbha in one night

Bhā I 14 25, X 53 6

Antyāyana—a son of Bhṛgu, and a deva

Br III 1 89

Āndolika-niyuddham—swinging on the hands of friends and boxing, by Krsna and Rāma

Vi V 9 8

Āndhaka—a son of Vipracitti and Simhikā

Vi I. 21 12

Āndhakāra (c)—a kingdom after the name of Andhakāra,[1] near Pivara hill[2]

[1] Br II 14 25 [2] Ib II 19 72

Āndhras (i)—the kings of Andhra dynasty, thirty in number, ruled the earth for 456 years Seven of them were contemporaries of seven Kauśalas, chiefs of Vidūra and Nisadhas,[1] According to *Matsya Purana*, 19 members of the dynasty ruled for 460 years Kingdoms of *Ārya* and Mleccha existed side by side—Ābhīras, Gardabhilas, Śakas, Yavanas, Tusāras, Gurundas, and *Hūnas*[2]

[1] Bha XII 1 22-28 and 35 [2] M 272 37, 273 16 19 25

Āndhras (ii)—a tribe purified by the worship of *Hari*[1] Enlisted by Jarāsandha against the Yadus,[2] a southern country unfit for performing *Śrāddha*[3]

[1] Bha II 4 18 [2] Bhā X [50(V)3] [3] Br II 16 59, III 14 80, IV 29 131

Āndhrabhrtyas—seven in number

Vi. IV 24 51

Ānrhavān—a rājarṣi becoming a Brāhmana

Vā 91 116

Ānvīksiki (Adhyātmakī vidyā, s v)—Taught by Dattātreya to Alarka and others[1] Produced by Brahmā[2] Helps concentration on the Absolute[3] Learnt by Rāma and Krsna[4] *Symbolical of Devi*[5]

[1] Bhā I 3 11, M 215 54, Vi V 10 27 [2] Bhā III 12 44 25 4 [3] Ib XI 20 24 [4] Ib X 15 31 [5] Vi. I 9 121

Ānhıkakrama—the daıly routıne of dutıes.

Vā 53 39, Vı V 18 34

Apa (ı)—a *vyāpaka ety* of, came out of Agnı, when the latter was lost ın the earth

Br I 5 131 5, II 6 56-7, 20 1 and 5, Va 6 1

Āpa (ıı)—a Rākṣasa wıth the *Sarat* sun

Br II 23 15, Va 52 15

Āpa (ııı)—a son of Vasıṣṭha, and a Prajāpatı of the Svārocısa epoch

M 9 9

Apa (ıv)—ıs Bhava, hence do not commıt nuısance ın waters, nor bathe naked, nor have sexual ıntercourse ın water, forsake colourless, tasteless and small waters, theır source ıs the ocean and hence they must not be stopped ın theır progress to ıt

Va. 27 21-7

Āpakas—certaın *grahas* whıch cause fear to chıldren

Va 69 191

Āpana (c)—a kıngdom to whıch Puramjana went by the entrance *Mukhyā*, allegorıcally *Vyavahāra*

Bhā. IV 25 49 29 12

Āpanāpa—a pupıl of Baṣkalı

Br II 35 6

Āpava (*Vasıṣṭha*) (ı)—a sage of the tıme of second Sāvarna Manu [1] Fındıng hıs hermıt destroyed by Kārtavırya's fire, cursed that he would be slaın by Paraśurāma [2] Resıdent of Hematālavanam [3]

[1] Br IV 1 70 [2] Ib III 69 44-5 M 44 1 12-14 [3] M. 43 41

P 21

Āpava (II)—the son of Varuna, cursed Kārtavīryārjuna who allowed his *tapovana* to be consumed by Citrabhānu for ages past he was performing penance at the place living on water

Va 94 43 95 11-13

Āpavatsa—to be worshipped in housebuildings

M 253 31, 268 20

Āpastamba—acted as priest in the *Putreṣṭi* of Diti

M 7 33 4, 192 60

Āpastambi—a Bhārgava of Āngirasapravara

M 195 33, 196 18

Āpasthūnas—Ekārṣeyas

M. 200 4

Āpadabaddha—the son of Śātakarṇi, ruled for 30 years

Va. 99 351

Āpānagoṣṭhi—Revelry and mirth in the assembly of Kṛṣṇa with 16000 ladies, of Apsaras with Gandharvas

M. 70 4, 120 31

Āpikāyani—ārṣeyapravara (Bhārgavas)

M. 195 41

Āpītaka—son of Lambodara Āndhra, ruled for 12 years

M 273 5

Āpisi—ārṣeyapravara (Bhārgavas)

M. 195 41.

Āpūrana (I)—the Yaksa who resides in the sun's chariot during the month of *Bhādrapada*

Vi. II 10 10

Āpūrana (II)—a Nāga (Dhrtarāstra)

Vā 69 72, Vi IV 8 45

Āpomayadeva—worshipped in Krauñcadvīpa

Bhā V 20 22 3

Āpomūrti—an Ātreya, a sage of the epoch of the second Sāvarna Manu

Br II 11 23 IV 1. 70, Va 28 20

Āpolava—the son of Śāntakarni, ruled for 12 years

Br III 74 163

Āptoryāma—a sacrifice[1] created from the west face of Brahmā[2] (north face-*Vi P*)

[1]Bhā III 12 40 [2]Vi I 5 56

Āpnuvāna—a son of Bhrgu and a gotrakara a pravara of Bhārgava gotra, Father of Aurva

M 195 15 and 29

Āpya (I)—a Vājin

Vā. 61 25

Āpya (II)—a particular period of the day

Va 66 40

Āpyas—one of the *ganas* of the eight gods of the Cākṣuṣa epoch

Bhā VIII 5 8 Vi III 1 27

Āpyāyana—a territorial division of Śālmalidvīpa

Bhā V 20 9

Āpyāyanam—a particular offering to Agni, Soma and Yama in the *Śrāddha* ritual First to *Pitrs* and then to *Devas*, as *Pitrs* are *Pūrvadevatas*

M 15 32-41, 16 33, 17 58

Āpravāna—a son of Cyavana, married Ṛci, daughter of Nahusa Father of Aurva, born from her thigh

Br III 1 93-5

Ābādhavistara—of the earth, one crore in every direction from Meru as centre, also calculated in another way

Vā 50 69-70

Ābrahmastambaparyantam—from Brahmā to grass

Va 110 21, 64

Ābhicāra—Incantations done by *Purohita* and ministers for defeating the enemy—according to Bhanda;[1] Brhaspati did this on behalf of Indra to vanquish Rāji's sons[2]

[1] Br IV 21 97 [2] Vi IV 9 19

Ābhila—a mahāratha, and a commander of Bhanda's army His riding vehicle was Simha

Br IV 29 21-2

Ābhīra—country of Ābhīras[1] Dvijas of, became *vrātyas* after Puramjaya's days[2] Purified of sin by devotion to Hari[3] Seven of this tribe ruled from Avabhrti[4] The *Brahmānda* and *Vāyu* say ten of them ruled after the Āndhras,[5] for 67 years

[1] Bhā. I 10 35, Br II. 16 46 and 57, 18 48 [2] Bhā XII 1 38 [3] Ib II. 4 18 [4] Bhā. XII 1 29, Va. 99 359, Vi IV 24 51, 68 [5] Br III 74 174, M 50 76, 114 40 163 72, 273 18

✓ *Ābhīras*—a tribe of Dakṣiṇāpatha saw Arjuna singly carrying much wealth and women and attacked him, he took up his *Gāndiva* and found he had lost its secret and power,[1] freebooters and shepherds of the Pañcanada country who lived in villages, *mlecchas*, chief weapons of, staves and cudgels [2]

[1] Vā 45 115 126 47 46 99 269, Vi II 3 16 [2] Vi V 38 14 28 50-52

Ābhīrakanyā—observed the *Kalyāṇinī vratam* and became Urvaśi of the Heaven

M 69 59

Ābhūtarajasa—gods of the Raivata epoch

M 9 20

Ābhutasamplava—or the Deluge, the duration of destruction of all except the five *bhutas*, earth water, *vāyu*, *ākāsa* and *tejas*, eternal and not dying

Va 6 74 7 22 10 33 28 16 and 32 30 318 50 206 212 52 47 53 76 54 109 59 57 100 11 33 37 203 240 101 73, 334 354 Vi II 8 92 97, Br II 6 22, IV 1 200 and 208 230 31 242 M 2 16 and 20 4 20 80 11 89 10 106 10, 124 94 and 102 128 44 181 4 188 96 192 32 204 10 206 40

Ābhrahamu—a son of Bhadra

Vā 69 213

Āma (I)—a son of Ghrtapṛṣtha

Bha V 20 21

Āma (II)—a son of Krsna and (Satyā) daughter of Nagnacit

Bhā X 61 13

Āmagarbhas—Pitrs dead as small children

Va 110 53

Āmapatram—the milking vessel of the Yaksas

Br II 36 215 Vā 62 182

Āmaśrāddham—see *Āmānnam*

M 18 27, Va 18 20

Āmānnam—gift of uncooked food in a *śrāddha*, generally by Śūdras, also *Āmaśrāddham*, forbidden for yatis

M 17 70 Vā 18 20

Āmoda—a vighna nāyaka

Br IV 27 81, 44 68

Āmnāyanāthā—a name of Lalitā

Br IV 18 17

Āmba—*a son of Kṛṣṇa*

Bha I 10 29

Āmbikeya (I)—a place where Hiraṇyākṣa was *slain by* Vārāha Hari

M 122 16

Āmbikeya (II)—a hill of the Śākadvipam

Va 49 84 *Vi II 4 62*

Āmra—the mango tree in Brahmasaras, in the shape of Brahmā, he who waters the tree will lead the Pitrs to salvation

Va 43 6 111 35 36

Āmravanam—between Viśākha and Patanga hills

Va 38 18-22

Āmrātakeśvaram—a *tīrtham* on the Narmadā sacred to Pitrs, and to Śiva

M 22 51, 181 28, 190 5

Āya—a Tuṣita god

Br II 36 11

Āyatanam of Deva—called *divyam* by the Veda, at the end of *Nirāloka* and of *ākāśa* or ether Inaccessible to gods [1] Temples as places for *śrāddha,* construction of description shows the *Vaiṣnava* and *Saiva* shrines in the same compound [2] Shrines where *Purānas* were read [3]

[1] Br II 19 168-9, III 11 34 [2] M 17 11, 58 2, 83 3, 105 15, 268 35, 270 34 [3] Va 4 7 30 150, 38 31, 48, 58 54 3, 77 63 92 52

Āyatāyana—A Trayārṣeya

M 198 3

Āyati (I)—a daughter of Meru and Dharanı, wife of Dhātr (Vidhātṛ-*Va P*) and mother of Mrkanda,[1] mother of Prāna also [2]

[1] Bhā IV 1 43-44, Va 28 4, 30 34, Vi I 10 3 [2] Br II 11 5-6, 13 37

Āyati (II)—a son of Nahusa

Bhā IX 18 1, Br III 68 12, Va 93 13, Vi IV 10 1

Āyasampātram—the iron vessel sacred to Asuras

Br II 36 210, M 10 20

Āyāpya—a *mantrakrt* and of Angirasa branch

Vā 59 101

Āyu (I)—a son of Prāna and Ūrjasvatī a Vasu,[1] Father of Vaitaṇḍya and others[2]

[1] Bha VI 6 12 [2] Br III 3 21, 24

Āyu (II)—the son of Puruhotra, and father of Sātvata

Bhā IX 24 6

Āyu (III)—one of the six sons of Purūravas and Urvaśī, wife Prabhā, Rāhu's daughter, father of five sons, Nahusa, Vrddhaśarman, Rāju, Dambha, and Vipāpman, all of them expert warriors

Bha IX 15 1, 17 1, Br III 66 22 90, 67 1 M 24 33-5, Va 91 51, Vi IV 6 73, 7 1, 8 1-3

Āyu (IV)—*a son of Krsṇa and Bhadrā*

Bha X 61 17

Āyu (V)—The sage presiding over the month of *Puṣya*

Bhā XII 11 42

Āyu (VI)—(Śuci Agni). Father of Mahiṣa

Br II 12 38-40

Āyu (VII)—a *Carakādhvaryu*

Br II 33 13

Āyu (VIII)—the Agni that lives in *Paśu.*

Vā. 29 37

Āyu (IX)—a son of Angirasa, father of Amāvasu

Va 65 105, 73 5

Āyutāyu—the son of Sindhudvipa

M. 12 46, Vā 88 173

Āyudhas—weapons of war, enumerated and described

Br IV 22 10 14, M 129 35, 149 7-8, 173 5, 12, 29, etc

Āyudhāgāra—arsenal meddling with it was punished with death

M 163 51, 215 44, 217 16, 227 174

Āyurdā—R in Śākadvīpa.

Bha V 20 26

Āyurdāna—a Pārāvata god

Br II 36 14

Āyurveda—originated from Dhanvantari,[1] from the east face of Brahmā,[2] one of the eighteen *vidyas;*[3] begins in *Dvapara,*[4] Bharadvāja was the compiler of the *Āyurveda* and other sciences connected with medicine, it was divided into eight parts each of which was given to one of his disciples [5]

[1] Bhā II 7 21 VIII 8 35, IX 17 4, Br III 67 18, Vā 92 16, Vi IV 8 10 [2] Bhā III 12 38 [3] Br II 35 88, Vi III 6 28, Va 61 79 [4] M 144 22, Va 58 23, Br II 31 23 [5] Vā 92 22, Br III 67 24

Āyurvratam—in honour of Śiva

M 101 22

Āyuṣa—the son of Aiḍa

Vā 1 192

Āyuṣmat (I)—the father of Ṛṣabha-Hari by Ambudhārā

Bhā. VIII 13 20

Āyuṣmat (II)—a son of Uttānapāda

Br II 36 89

Āyusmat (III)—a son of Prahlāda

M 6 9 Vi I 21 1

Ayusmatya—an apsarasa *gana* from Sūrya

Va 69 55

Ayusmanta—a *gana* of gods

Br IV 1 122

Ārattadesa—noted for horses

M 48 7

Āranya—a *madhyamadhvaryu*, a Prajapati and father of five deva *ganas* of the Cākṣusa epoch[1] Son of Atri[2]

[1] Br II 33 15, 36 68 [2] Va 62 58

Āranyavakyas—passages of the *Āranyaka* portion of the Vedas

Br III 21 55

Ārabdha—the son of Setu and father of Gandhāra

Bha IX 23 15 Vi IV 17 3-4

Ārambhayajñas—for Ksatriyas

Br II 29 55 Vā 57 50

Āradhi—a son of Jayatsena

Va 99 231

Āradhita—a son of Jayatsena and father of Ayutāyu

Vi IV 20 4

Ārama—Laying out parks at the auspicious hour—also Udyana,[1] in Tripuram,[2] punishment for misuse of[3]

[1] M 58 1 and 52 [2] Ib 130 5 [3] Ib 227 30 Vā 101 160

Arunāyani—āiseya pravara (Angiras)

M 196 8

Āruni (i)—a *siddha*

Bhā VI 15 13

Āruni (ii)—(Ātreya) a sage of the epoch of the third Sāvarna Manu

Br IV 1 79

Āruni (iii)—a sādhya

M 171 43

Āruni (iv)—the fifteenth Vyāsa, Vedaśiras, the *avatar* of the Lord

Vā 23 166

Āruni (v)—a sage of the XIth epoch of Manu

Vi III 2 31

Āruni (vi)—the first of the madhyadeśas

Va 61 9

Ārcananasa—an Ātreya gotrakāra

M 197 5

Ārjava—a pupil of Bāskali

Br II 35 6

Ārtavas (i)—five sons of Brahmā represented by *Agnisvāttas*

Br II 21 152, 23 75 77 28 16 ff

Ārtavas (II)—five sons of Ṛtus These are half months Represent Pitrs,[1] sections of the year, depend on the seasons[2]

[1] M 141 14 and 57, Vā 30 18, 22 [2] Vā 70 14, Br II 13 19 25, 149

Ārdraka—the father of Dhrti

Br III 71 124

Ārdrā—the name of a constellation

Va 82 3

Ārdrānandakari—Trtīyāvratam sacred to Bhavānī sitting with Mahādeva to be done for four months, once in every *paksa* the performer enjoys the world of Rudrānī

M 64 (whole)

Ārya (I)—opposite of Mleccha

Vā 45 93 47 49, 99 404

Ārya (II)—collective name of Angiras' sons[1] as opposed to *Mleccha*[2] Their country was Bhāratavarṣa, side by side with *Mleccha* in *Kaliyuga*[3]

[1] Bha. IX. 4, 2, Br II 16 24 [2] M 227 198, 114 20 [3] M 121 46 51, 273 25 274 37

Āryaka (I)—the father of Dharmasetu

Bha VIII 13 26

Āryaka (II)—a Kādraveya nāga

Br III 7 33

Āryakas—caste equal to Brāhmana in Plakṣadvīpa

Vi II 4 17

Āryakā—a R. in Krauñca-dvīpa.

Bhā. V. 20. 21

Āryasamaya—does not accept the duties of *Pākhandas.*

Bhā V 14 29

Āryava—one of the three disciples of Rathītara.

Vā 61, 3.

Āryā—Dvaipāyanī—a R. visited by Balarāma.

Bhā. X. 79. 20

Āryāvarta—twenty-five of Iksvāku's sons were rulers over this territory; given to Upadrasṭa by Paraśurāma

Bhā IX 6 5, 16 22

Ārvata—a sage by *tapas.*

Br II 32 99

Ārsa (I)—*a form of marriage; girls to be given in the* Ganges-Yamuna doab.

M 106. 8, Vi III 10 24

Ārsa (II)—origin of; when the whole world was in a state of *cetana-acetana* knowledge like the fish in the water, the truth influenced by *cetana* arises with *guna; kāryam* is the result of *kārana* or reason; so also *visaya* is the result of *visayitva* and *artha* of *arthitva*, by this *Mahat* and others function by degrees.

Vā 59 63-8

Ārṣakam—*Ṛṣis, past and future*

M 145 65

Ārṣaṇi—a pravara.

M. 196. 31.

Ārṣabhas—a branch of Aṅgirasa.

Vā. 65. 107.

Ārṣabhi—the street with the constellations of Pūrva and Uttara Phalguni and Magha; in *madhyama mārga.*

Br. III. 3. 49; M. 124. 56.

Ārṣṭiṣeṇa (I)—a chief Gandharva who sings Rāma's glory in Kimpuruṣa; came to see Parīkṣit practising *prāyopaveśa.* Knew the *yoga-power* of Hari.

Bhā. V. 19. 2; I. 19. 10; II. 7. 45.

Ārṣṭiṣeṇa (II)—the son of Śala.

Br. III. 67. 6; Vā. 92. 5.

Ārṣṭiṣeṇa (III)—a rajarṣi becoming a Brāhmaṇa.

Vā. 91. 116.

Ārṣṭiṣeṇa (IV)—a *mantrakṛt*—a Pañcārṣeya Bhārgava.

Br. II. 32. 105; M. 145. 99; 195. 34.

Ārṣṭiṣeṇas—a Bhārgava branch—Ksatradvijas.

Br. III. 1. 100; 66. 87; 67. 6; Vā. 92. 6.

Ārhatam—one of the six *darśanas.*

Vā. 104. 16.

Ārhaṇa (*Arhaṇa*—Bur.) a chief attendant on Hari.

Bhā. II. 9. 14.

Ālambas—a class of sages.

M. 200. 17.

Ālambanam—see *Yoga*

Vi VI 7 42

Ālambā—a daughter of Khaśā, and a Rākṣasī, after whom came the *Ālambeya gana*

Br III 7 138, Vā 69 170

Ālambi—a Srutarsi the chief author of the *Yajurveda* of the Eastern recension

Br II 33 6

Ālambirādi—of the Prācyas, also *trayodaśyādayah*

Vā 61 9

Ālambeyagana—a Rākṣasa clan after *Ālambā*

Br III 7 140

Ālambeyas—a cruel Rākṣasa *gana* from Ālambā

Va 69 172

Ālayam—temple for Iśvara—(see *Āyatanam*)[1], or a place of residence[2]

[1] Va 30 279 91 29 101 214 [2] Ib 50 15, 17, 22 and 35

Āluki—a Bhārgava gotrakara

M. 195 25

Āloka—the lokas which spring from Aloka[1] Ākāśa that seems to exist to our eyes[2]

[1] Br II 19 151-3 187, 21 155, M 123 47, 124 93 [2] Va 49 145 and 176

Āvaṭī—a pupil of Yājñavalkya

Br II 35 29

Āvantis—a tribe

M 114 36

Āvantya—a Brāhmana pupil of Sukarman Imparted in his turn the *samhitas* to his pupils

Bha XII 6 77 80

Āvantyau—the two sons of Jayasena so called

Bhā IX 24 39

Āvarana—a son of Bharata and Pāñcajanī

Bha V 7 3

Āvartakas—clouds of the Paksaja class that rain copiously

Br II 22 40, IV 28 63

Āvartana—An *upadvīpa to Jambūdvīpa*

Bhā V 19 30

Āvartaya—a Haihaya clan

Va 94 52

Āvasathya—a son of Śamsya Agni

Va 29 12

Āvasathyam—the lower lip of the personified Veda

Vā 104 84

Āvaha (I)—a wind that helps *Āgneya* clouds to rain·[1] one of the seven *Maruts*;[2] controls the *mūka* clouds[3]

[1] Br II 22 34, III 5 82, 71 112 [2] M 163 32 [3] Vā 51 32, 49, 67 114

Āvaha (II)—a son of Gāndini

Vā. 96 111

Āvāhanī—a *mudrā Devi*

Br IV 42 2

Āviksih—a true son of his father in virtuous qualities

Va 86 8

Āvirmukhi—one of the eastern entrances of the city of Puramjana allegorically the right eye

Bhā IV 25 47, 29 10

Āvihotra—an Ātreya and sage

Br II 32 114

Āvirhotra—a son of Ṛsabha, a sage and a *bhāgavata*, asked as to the truth of *karmayoga* by Nimi, the sage instructed the king that *karma*, *akarma* and *vikarma* are *Vedavāda* and not *laukika* which thesis he expanded

Bhā V 4 11, XI 2 21 3 41-55

Avīci—a hell

Vi II 6 4

Āveda—a Bhārgava gotra-kara

M 195 18

Aveśaka—an *Yakṣa gana*

Va 69 40

Āśaya—the cause of *karmas* which in turn lead to birth

Va 8 30

Āsī—an apsaras

Va 69 5

Āśis—the daughter of Bhaga and Siddhi

Bhā VI 18 2

Āśaucam—for father's death 10 days for Brāhmanas, 12 days for Kṣatriyas, 15 days for Vaiśyas, and a month for the Śūdras

M 18 1-3

Aśramas (āśramadharma)—four, *Brahmacarya, grhasta, vānaprastha* and *bhıkṣuka*, duties —*Brahmacarya* study by service to *guru* and begging food, *grhasta* the source and strength of all *āśramas*, those celibate do penance, sacrifice, give birth to sons, perform *śrāddha*, learn the Vedas and give gifts of food, *dārāgnı*, guests, sacrifice and *śrāddha*, become *devapıtrs, vanaprastha* bathe in morning and evening and on ceremonials, eating of fruits and roots, non-theft, purity, sympathy and non-injury—ten kinds of *dharma, Bhıksu dandı, mekhalı*, and lying in ground floor[1] A reference to the fifth *āśrama*;[2] will be lost at the end of Kalıyuga when anarchy prevails[3]

[1] Bhā VII 12 1-31, 13 1-10, 14 to the end M 141 61 2 248 16 Vā 8 177 88, 23 82, 33 27 56 68 61 167 Vı III 8 20, ch. 9 (whole) [2] Br II 16 15, III 15 37 8 [3] M 47 257

Āśrāyanıs—a group of sages of Kaśyapa gotra

M 199 2

Āśleṣā—on the left hind foot of the *Śıśumāra*[1] Its importance for *śrāddha*;[2] the seventh *nakṣatra*[3]

[1] Bha V 23 6 Br II 24 135 [2] Br III 18 5 [3] Va 82 5

Āśvalāyana—a son of Sahısṇu *avatār* of the Lord

Va 23 213

Āsvalayanı—a *pravara* of Angıras

M 196 13

Asvalāyanıns—Kasyapagotrakaras

M 199 6

Āsvayanı—a Pañcarṣeya *(Bhārgavas)*

M 195 34

Āsadha(dasamı)—a manvantara for *śrāddha*.

M 17 7-8

Āsādham—sacred to Angāraka, and for performing *śrāddha*

Br II 21 76 24 133, III 18 10, Vā 53 108, 66 51, 82 10

Āsādhitīrtham—on the Narmadā

M 194 30

Āsanam—Svastikam, Padmam and *Ardhāsanam*—the sitting posture of the *Pāśupata yoga*,[1] a kind of *dharanā*[2]

[1] Va 11 12-14 [2] Vā 104 24

Āsanga—the son of Śvaphalka and Gāndini

Bha IX 24 16

Āsava—also *Pānam*, different kinds of, forbidden to Brāhmanas, widows and girls

Br IV 7 63

Āsarana—the Yaksa presiding over the month *Nabhasya*

Bhā XII 11 38

Āsura—a form of marriage

Vi III 10 24

Asuraha—a sādhya

M 171 43

Āsurāyana—a pupil of Pārāśarya Kauthuma[1] His *descendants were Kasyapagotrakaras*[2]

[1] Br II 35 46 [2] M 199 3

Āsurī (I)—the name of the entrance of the west of the city of Puramjana, allegorically the organ of procreation

Bhā IV 25 52, 29 14

Āsurī (II)—a pupil of Kapila from whom he learnt *Sānkhya;* a siddha,[1] did not comprehend Hari's *māyā;*[2] was invited for the *Rājasūya* of Yudhiṣṭhira[3]

[1]Bhā I 3 10, III 24 17, VI 15 14 [2]Bhā IX 4 57. [3]Bhā X 74 9

Āsurī (III)—the queen Devatājit and mother of Devadyumna (Āsuri-Burnouf).

Bhā V. 15 3

Āsurī (IV)—the chief author of the recension of the *Yajur Veda* of the middle country,[1] a Brahmarsi[2]

[1]Br II 35 12 [2]M 102 18

Āsurī (V)—a son of Brahmā

Va 101 338

Āsurīvela—part of night when Nanda entered the Yamunā and was carried to Varuna by an Asura

Bhā X. 28 2

Āhavanīya (Havyavāhana)—a sacred fire

Br III 72 25, Vā 29 11, 30 107, 97 25, 106 41

Āhavanīya Padam—in Gayā

Vā 111 51

Āhārya—an Angirasa and a *mantrakrt*.[1] Father of Urukṣava[2]

[1]Br II 32 109, Vā 59 100 [2]M 49 38

Āhuka—A son of Punarvasu and father of Devaka and Ugrasena and Dhrti (*Vā*),[1] a prince who had thousands of sons[2] Hated by Kamsa[3] Consulted by Krṣna on the eve of attack on Jarāsandha His defence in the third campaign

of Jarāsandha[4] Met Krsna at the councıl hall, and welcomed hım after the Kuruksetra war[5] Went to Syamantapañcaka for solar eclıpse[6] An ıdeal ruler, marrıed Kāśı kıng's daughter[7] Specıalıst ın charıot war,[8] Āhukī was hıs sıster, marrıed to Āhukāndha,[9] had 800 lakhs of horses, 21,000 *elephants wıth sılver and gold chaıns ın east and west* dırectıons, equal to great Bhoja,[10] ınformed of happenıngs ın Prabhāsa[11]

[1] Bha IX 24 20 21, Vā 96 120-123 Vı IV 14 15 16 Br III 71 120-121 [2] Bha I 14 28, X 90 42 [3] Ib X 36 24 [28] X [50 (V) 8] [4] Ib X [51 (V) 26] [5] Ib X [67 (V) 42] 80 [13] [6] Ib X 82 5 [7] Br III 71 128, M 44 70 [8] Va 96 121 2 Br III 71 122 3 [9] Va 96 127, M 44 66-70 [10] Br III 71 123 127, Va 96 121-126 M 44 67 68 [11] Vı V 37 59

Āhukās—the people of an eastern kıngdom

Br II 16 52 Va 45 121

Āhukāndha—marrıed sıster of Āhuka, father of two sons and a daughter

Va 96 127 Br III 71 127

Āhukī—the daughter of Punarvasu and sıster of Āhuka (s v) the queen of the kıng of Avantı (*Āhukandha*)

Bhā IX 24 21 Br III 71 121 and 127 M 44 66, Va 96 120 127 Vı IV 14 15

Āhrtı—a son of Vastu

Va 95 37

Āhrtya—an Apsaras *gana* from Brahmā

Br III 7 18

Āhvaya—one of the names ın the thırd *marutgana*

Va 67 126

I

Ikāra—from the third face of the fourteen faced deva came *Āditya*, *Yajurmaya* and *Yajurveda*

Vā 26 34

Iksalaka—a pupil of Rathitara

Br II 35 4

Iksu (I)—a tree peculiar to Harivarsa

Br II 17 7

Iksu (II) (*Kratu*)—a R of Śākadvipa, from the side of the Himalayas

Br II 19 96, M. 122 32, Va 49 93, Vi II 4 65

Iksu (III)—one of the seven oceans, see *Iksurasoda*

Br IV 31 18, M 2 34

Iksu (IV)—a R from the side of the Himālayas, in the Bhāratavarsa

M 114 22, Vā 45 96

Iksu (V)—a R joining the Narmadā, very holy A bath here makes one lord of a Devagana

M 191 49-50

Iksucapa—given by Brahmā to Kāmeśvara as a wedding present, also *Iksudhanus*

Br IV 15 19, 19 26 18 1

Iksudandam—sugarcane juice for *śraddha*, one of the eight *saubhāgyams*

M 7 11 and 26, 15 35 60 8 85 6

Iksuda—a R from Mahendra hills

M 114 31

Iksumatī (I)—a R On its banks was the hermitage of Kapila

Bha V 10 1 Vi II 13 53

Iksumatī (II)—a *tīrtham sacred to* Pitrs

M 22 17

Iksurasoda—one of the seven seas surrounding Plaksadvipa

Bha V 1-33 20 7, Vi II 4 20

Iksula—a R of the Mahendra hill

Va 45 106

Iksvaku—one of the ten (nine *Br P*) sons of Vaivasvata Manu Born of his sneezing [1] Father of a hundred sons—Vikuksi Nimi Danda and others 25 of these sons ruled Āryāvarta 25 the western territory three the middle country and the rest all other provinces Once in connection with an *Astaka* ritual, Vikuksi was asked to secure some flesh Accordingly he did But feeling hungry he partook a part of hare's flesh When the remainder was presented the *Purohita* refused to take it on the ground that it was remainder of that already tasted Vikukṣi was therefore punished with banishment It is said that he became a yogin and attained salvation [2] A king known for his exemplary protection of his subjects Parikṣit compared to him [3] Prominent kings of his line [4] Knew the power of Hari's *yoga*, and in his line Hari incarnated [5] Sumitra was the last Ksatriya king of this line [6] Originator of the solar race, the genealogy given down to Śantayu of the Bhārata war [7] Heard from Vasiṣṭha of Ila's conversion to the other sex in the Śaravana forest and performed *Asvamedha* by which Ila was

turned into a Kimpuruṣa[8] Was addressed by the Pitrs in Kalāpa forest on the effect of offering *śrāddha* at Gayā[10] The line of[11] Had 100 branches[12]

[1] Bhā VIII 13 2, IX 1 3 and 12, 2 2 Va. 64 29, 85 4 88 9, Vi. IV 1 7, Br II 38 30, III 60 2 and 20, 63 8 M 9 30 11 41 [2] Bha IX 6 4-10, Vi IV 2 15-18 [3] Bha I 12 19 [4] M 12 15-56, Va 99 280 290 [5] Bhā II 7 23 and 44; XII 2 37, [6] *Br III 74 244, M. 273 53, Va 99 266 and 431* [7] *M 12 15-56* [8] M 12 1-15 [10] Vi III 1 33, 16 17-18 [11] Vā 1 142 88 175-184, Vi IV 22 1-13 [12] Vā. 99 451

Icchāprapti—one of the *Uttama siddhis.*

Br IV 36 51

Ijyāvedatmaka—is *Srauta Ijyā* or sacrifice being one of the eight practices of *śistas*

Br II 32 40 and 44

Idavida—son of Śataratha, married the daughter of Viśvasahasra

Br III 63 180

Idavida—the daughter of Trnabindu a queen of Viśravas, and mother of Kubera

Bha IV 1 37, 12 9

Idaspati (I)—a son of Dakṣinā and a Tusita god

Bhā IV 1 7-8

Idaspati (II)—a name of Hari; Purusa

Bhā IX 2 35

Ida (I)—see *Ilā*

Br III 60 11, Vā 85 7

Iḍā (II)—a *śakti* of Māruta

Br. IV 33 70

Idāvatsara—the third year of a five year yuga Also *Idvatsara*,[1] is Soma or moon [2]

[1] Bhā III 11 14, V 22 7, Vi II 8 72, 13 115, Va 50 183 [2] Br II 13 118, 129, 21 132, 28 22 M 141 18 Vā 31 30, 56 20

Idivilā—a daughter of Trnabindu and wife of Pulastya, father of the sage Vaiśravas

Va 70 31

Iti nah Śrutam (*Iti śruti*)—recording of tradition by the *Purānas*[1]—also *Ityevaṃ anuśuśruma*[2] *Iti nah śrutih*,[3] *Iti śrutam*,[4] *Iti śrutah*,[5] *Iti śruti*,[6] *Iti hi nah śrutam*[7]

[1] Br II 13 27, 82, M 3·45, 6 7, 24 64, 35 5, 36 2, 44 2, 47 186, 50 4 and 7, 247 1 and 39, Va 30 25 175 and 302, 88 153 90 3 10 and 24, 95 2 99 175 Vi I 15 140 [2] M 43 19 [3] Va 99 200 [4] Vā 94 51 [5] Ib 88 118, 206 [6] Vā 21 73 30 96 303 53 108, 59 70 88 28 182 89 8, 92 70, 94 4 99 231 [7] Br I 2 15 Va 2 15

Itihāsa (Purāna)—Historical literature known to Sūta,[1] the fifth Veda their origin, to be read or heard on days of fasting,[2] came in a personified form, to see Trivikrama Hari [3]

[1] Bha I 1 6 M 57 15, 58 4 69 33 72 6 247 17 [2] Bhā I 4 20 22 III 12 39 M 99 11 Vā 54 115 55 2, 60 16 79 53, 104 2, Vi I 22 83 III 4 10, V 1 38 [3] Bha VIII 21 2, Br I 1 171, II 34 16, III 15 25, IV 4 47, 56, 7 9, Va I 25, 32

Idvatsara (I)—see *Idāvatsara*

Vi II 8 72

Idvatsara (II)—*a name of the moon*

Vā 50 183 56 20

Idvatsara (III)—the third year in a five year cycle;[1] Soma according to Purānic tradition, he is Prapitāmaha ensuring prosperity[2]

[1] Vā 31 27 [2] Br II 13 115, 118, 129 Vā 31 55

Idhmavāha (I)—the son of Dr̥dhacyuta and grandson of Agastya, a sage who came to see Parıkṣıt practısıng *prāyopaveśa*

Bha IV 28 32, I 19 9

Idhmavaha (II)—a son of Agastya, and the adopted son of Kratu, hence Āgastyas are Kratus.

M 202 8-9

Idhmajıhva—a son of Prıyavrata and Barhısmatı Appoınted lord of Plaksadvıpa, whıch he dıvıded ınto seven parts among hıs seven sons, and retıred to practıse austerıtıes

Bhā V 1 25 and 33, 20 2

Ina—a dıvınıty ınvoked by cowherdesses to protect the neck of the baby Krsna

Bhā X 6 22

Indırā (I)—a surname of Laksmī, a *saktı* bearer of fly whısk to Lalıtā

Bha X 31 1, Br IV 35 98

Indıra (II)—R a mahānadı

Vā 108 79

Indu (I)—a name of Soma (s v)

Br II 19 134 37 44 III 65 21 Vā 63 41 Vı I 15 77

Indu (II)—the son of Vıśvaga

M 12 29

Indu (III)—Moon—marrıed the 27 *Mānasa* daughters of Dakṣa

Va 63 41

Indumatī—the mother of Daśaratha

Br IV 40 100 and 137

Indumauli—also *Candramauli*

Br IV 30 38 and 67

Induvatsarā—a *śakti*

Br IV 32 16

Indra (1)—(*Sahasrakṣa, Devendra,* etc) A *Lokapāla* He and three other Lokapālas have their cities on the Mānasottara mountain in Puskaradvīpa,[1] worshipped for vigour of organs[2] Served as calf for gods to milk from the Earth[3] Presented Pṛthu with a crown[4] Deprived Pṛthu of his sacrificial horse during the hundredth *Aśvamedha* Urged by Atri, Pṛthu's son pursued Indra, when the latter abandoned the house and disappeared A second time Indra deprived Pṛthu of his horse, when the king's men pursued him, he left the horse and went away in disguise This enraged Pṛthu, who aimed his arrow at Indra but was pacified by Brahmā in the name of *dharma* A reconciliation was effected when Pṛthu embraced him[5] Invested Vijitāsva with power of moving about unseen by others[6] Jealous of Ṛsabha refused rains for his kingdom Ajanābha Bestowed Jayanti on him[7] During Hiranyakaśipu's absence at Mandara hill, Indra captured his queen and took her to his heavenly abode Nārada intervened and set her at liberty[8] Took up his *vajra* against Cyavana for allowing Aśvins to partake of *soma* juice But Cyavana's *tapas* tied down his arms, when Indra yielded[9]

Assumed the form of a bull over which Kakustha rode and defeated Asuras in a battle Made the crying Māndhāta suckle his finger[10] Prevented Rohita from entering

[1] Bhā V 20 30 M 266 19 [2] Bhā II 3 2 [3] Ib IV 18 15 M 10 18 [4] Bhā IV 14 26 15 15 [5] Ib IV 16 24, 19 10 17 19 22, 26-39, 20 18 [6] Ib IV 24 3 [7] Ib V 4 3 and 8 [8] Ib VII 7 6-11 [9] Ib IX 3 25 26 [10] Ib IX. 6 12-15, 31,

his city for six years Awarded *Hariścandra* a golden chariot after his *Puruṣamedha*[11] Robbed Sagara's sacrificial horse and left it near Kapila's hermitage[12] Performed a sacrifice which was attended by Vasiṣṭha[13] Joined the gods in Tārakāmaya war[14] Asked Gandharvas to take back Urvaśī living with Purūravas[15] Helped by Rāji gave back his kingdom After his death, his sons refused to give back *the kingdom, and Indra slew all of them*[16]

Cursed by Durvasa, he lost all fortune *The three* worlds became empty Varuna and other gods conferred with Brahmā Finding no means to restore their fortunes they repaired to Hari Ajita when Brahma belauded Hari as *mahāvibhūti* Hari advised them to secure Bali's alliance[17] When the Devāsura war broke out, the gods fought with Bali who defeated them At that time Indra prayed to Hari for help Encouraged by the latter, the war *was renewed and Bali was defeated* *At this Jambha offered to fight Indra and disabled his elephant* *Matali supplied a* chariot and Jambha's head was cut off Namuci Bala and Pāka attacked Indra The latter two were slain Namuci proved too much for Indra's *vajra* A voice from the sky told Indra that Namuci could not be crushed by a wet or dry thing Then Indra used *phena* (foam) and vanquished him Bali in the meantime gathered strength and beseiged Indra Indra sought counsel of Brhaspati who cared for his welfare, and as advised by the latter, he abandoned the city[18]

Got back Heaven from Vamana Hari He took him to his abode[19] Defeated by Arjuna who got the *sabha* made by Maya Arjuna for a short time shared his throne *Defeated by Arjuna at Khāṇḍava* His *city visited by* Arjuna in the course of a search for the dead children of the *Dvārakā* Brāhmana[20] *Was not able to defeat Nivāta*

Vi IV 2 29-32 [11] Bhā VII 7 17 20 23 [12] Ib IX 8 8 and 10 [13] Ib IX 13 1 and 2 [14] Ib IX 14 7 [15] Ib IX 14 26 [16] Ib IX 17 13 16 Br III 67 87 105 [17] Bha VIII 5 16 50 6 *30 31* [18] *Ib VIII 10 24 and 28 41-53 11 1-40 15 24-33* M 22 60-61 29 11 31 12 [19] Bha VIII 23 19 and 24 [20] Ib X.

Kavacas[21] Afraid of Nara's superior powers, sent Kāma to spoil his *tapas*, was struck with fear with the sage's greatness;[22] sent nymphs to disturb Mārkandeya's *vrata* but in vain[23] Sheltered Takṣaka and was about to be sacrificed when Bṛhaspati luckily intervened[24] Said to be afraid of the Kurus[25] Attended Varuna's sacrifice and Yudhiṣṭhira's[26] For his sake Hari went to Bali in the disguise of a Brāhmana[27] Once he sat with Indrāni in his *sabhā* surrounded by all gods In his pride he did not welcome his preceptor Brhaspati in the proper way The latter went away home at once and concealed himself from the gods On this the Asuras attacked the gods Indra repented and on Brahmā's advice appointed Viśvarūpa as his preceptor Having been initiated into the *Vidyā Varma Nārāyanātmakam*, he was enjoying his original prosperity One day Indra discovered that a part of Viśvarūpa's offerings went to the Asuras and therefore cut off his head in anger Thus he incurred the sin of *brahmahatyā* After a year, in order to rid himself of it he divided his sin into four parts among (1) the earth with the boon that dug portion should get filled up (2) the waters with the boon of increasing volume when mixed up (3) trees with the boon that branches cut off grow again and (4) women with the boon of ever cherishing the passion of love The saline soil bubbles and foam gum and monthly discharges respectively represent the *brahmahatyā* sin[28]

With *Vajra* made of Dadhici s bones (made by Tvaṣṭṛ from sun's *tejas*—*Matsya P*), Indra attacked Vṛtra as Rudra attacked Yama The encounter took place on the banks of the Narmadī in the first *Tretayuga* Battle described Seeing his friends escaping in fright Vṛtra encouraged them to stand and fight He also disabled Indra's Airāvata and addressed him at length Indra cut off one of his arms With the remaining arm Vṛtra hit Indra while the *Vajra* slipped from his hands causing concern to the gods

89 34[4] 44 [21] Ib X 89 34[5] [22] Ib XI 4 7 and 16.
[23] Ib XII 8 15-31 [24] Ib XII 6 17-23 [25] Ib X 69 28 and 34
[26] Ib X 74 13 [27] Ib X 72 25 [28] Ib VI 7 2-40 8 42 9

Encouraged by the straight speech of Vṛtra, Indra took up his *Vajra* and cut off his other arm Vṛtra swallowed him, but Indra, the vanquisher of Bala, got out of his stomach and cut off his head Indra's regret at the murder of another Brāhmana The sin of brāhmicide, says the legend took the disguise of a Caṇḍāla woman and ran towards him in a terrific form when he entered the lake Mānasa and lived in the lotus stalks for a thousand years Invited by Brāhmanas, he performed an *Aśvamedha* and got rid of his sins [29]

Father of three sons Jayanta and others through Paulomi Getting to know that his mother Diti was observing a vow to get a child to slay him he offered to do service to her Once he found her slack in her duty He entered the womb and cut the child into seven pieces and each of these again into seven At her request he offered to her to give them the rank of gods, by name *Maruts*,[30] who were allowed to share in the *yajñas* Diti thought of another son Vajrānga who bound Indra and placed him before her Was released on mediation from Brahmī and Kaśyapa [30a]

Reported to Kṛṣṇa the wicked deeds of Naraka Got a gift of *Maniparvata* of Naraka from Kṛṣṇa [31] Visited by Kṛṣṇa and Satyabhāmā At the latter's wish *Pārijāta* was removed without any intimation Indra, induced by Indrāni attacked him with all gods Kubera Varuna and others were defeated Indra himself offered resistance Garuḍa disabled his elephant and Indra retreated Satyabhāmā made fun of him 'Do not run Lord of Indrānī' Indra apologised Krsna answered that Indra was not in the wrong as he (Kṛṣṇa) took the offensive Indra asked pardon and begged that his son Bibhatsu be protected Kṛṣṇa told him that *Pārijāta* would go back to him when he left the mortal world Returned to his city with all gods [32]

The God of rain Sent torrents of showers on Gokula when Krsna protected his friends by holding up the hill

4 11 [29] Ib VIII 10 13 33 11 10-27 12 3 33 13 4 21
[30] Ib VI 18 7 37 54 56 77 M 7 50 65 69 60, 146 20 28-44 45 55 Br III 5 55 79 IV 20 44 [30a] M 146 45 55 [31] Bha X 59 1 [1] and 2, 22 [3] Vi V 29 1 15 [32] Ib V 37 16 Bha X 59 38-39

Govardhana At this Indra and Surabhi *came to visit him* Indra asked for pardon. Told by Krsna that he was humiliated for his own good In the company of Surabhi, Indra got Krsna bathed with the waters of the Gangā and called him Govinda Returned to his region [33]

Presented *Sudharma* and *Pārijāta* to Krsna for his new city [34] Requested Mucukunda for aid against the Asuras.[35] Went to Dvārakā with gods to invite Krsna *to go back to* Vaikuntha [36]

Place on the *Siśumāra* [37] Prayer to Narasimha [38] Devoid of energy.[39] Pleased with the *yajña* of Marutta [40] Father of Arjuna [41] See *Indrayāga*

With the sun for the months *Nabhonabhasi* An Āditya, represents a face of Śiva,[42] also Viśvabhuk, introduced *yajña* at the commencement of Tretāyuga,[43] the seventh Vedavyāsa Realm of [44]

Vanquished the sons of Varatri when they disturbed Manu's sacrifice [45]

Sent Agni to disturb Mahādeva's enjoying Umā when the latter cursed him to bear the *garbha* [46]

Was born as Gādhi, son of Kuśika [47] As an *avatar* of Visnu, defeated Prahlada who offered battle for a period of 300 years and killed his son Virocana in Tārakāmaya battle, obtained sovereignty over the three worlds [48]

Slew Jambha who had won the grace of Śiva [49] Knowing Nārada on a mission to bring about the wedding of Umā

[65 (V) 5], [37-51], [66 (V)] whole, [67 (V) 1-37] Vi V 30 51-70, 31 1-10 [33] Bhā X 3 50, 26 25, 27 1-17 22-28, Vi V chap 11 & 12 whole [34] Bha X 50-55, Vi V 21 13-17 [35] Bha X 51 15 [36] Ib XI 6 2 31 1 [37] Ib V 23 5 [38] Ib VII 8 42 [39] Ib VIII 5 19 [40] Ib IV 2 28, [41] Br III 71 154, M 46 9, 50 50, IX 22 27, Vi IV 14 35, Va 92 82, 96 153, 103 60, 106 20, 59 108 4, 31 [42] Bhā XII 11 37, Br II 23 9, 24 33, 38 26 40, 27 23, III 3 68, 102, M 6 4, 171 56, Va 52 7, Vi II 10 9 [43] Br II 30 9, 16, 21 M 143 5 [44] Br II 35 98 and 118, IV 33 55, M 82 31, Vi III 3 13 [45] Br III 1 80 [46] Ib III 7 72 326, 10 23-28 24 2, 4 [47] Ib III 63 25, 66 34-5 [48] Br III 5 55-79, IV 20 44, M 8 4, 22 61, 24 38-49, 27 37, 47 48-61 [49] M 47, 72

and Śiva, sent the God of Love and the seven sages in its accomplishment[50] Praised Śiva on his conquest of Tripura Cursed Yayāti *to fall from heaven*,[51] disturbed Varāngi's penance by disguises of monkey, reptile, etc[52]

A friend of Pururavās, offered half his seat when he visited him daily[53]

Addressed Bṛhaspati on the nature and meaning of the bad omens he saw[54]

Sacrifice on the banks of the Ganges and in the Gaura hill Helped Lalita in her conquest of Bhanda, the place of his penance became Indraprastha[55] Clipped the wings of mountains which flew into the sea[56]

Gave boons to Sukarman a manvantara Lord[57] *Sent* Apsaras as gopis to aid Krsna Festival of, by cowherds disapproved by Kṛṣna, was discontinued;[58] gifts of elephants and gems pleasing to[59]

Sent his daughter Jayanti to earn the good will of Śukra and then disturb his penance[60] *Fight of with Gajasura and* Nemi[61] made the six children into one Kārtikeya[62] Cursed Agni and Marut to be born in the world for failure to obey his orders in drying up the ocean and vanquishing *the* Asuras[63]

Indra of Vaivasvata antara equal to other Indras Lord of devaganas[64] Lord of the past present and future the thousand eyed performer of 100 sacrifices[65] slew Varūtri's *sons who rioted by eating the offerings intended for gods*[66]

[50] M 154 111 131 [51] M 34 6 35 3 6 36 3-4 64 27 [52] M 146 23 63 70 [53] M 24 14 26 [54] Br IV 4 60 6 31 5 [55] Br II 18 28 I 1 130 IV 6 24 8 61 12 35 9 43 19 83 26 53 30 8 [56] Br II 22 41 M 121 78 [57] Br II 35 34 36 1 [58] Br III 68 17 71 201 244 Vi V 10 16 26 Bha X 24 (whole) [59] M 47 114 122 171 9 266 62 [60] M 172 5 245 82 [61] M 153 59 177 47 223 4 11 244 8 266 43 [62] M 159 5 [63] M 61 3 17 [64] Br II 13 97 Va 66 14 [65] Va 64 5-8 [66] Va 65 79 81

Indra (II)—the temple of, in Vidarbhā (see *Indrāṇī*)

Bhā X 53 49[1].

Indra (III)—a son of Vasiṣṭha, and Prajāpati of the Svārocisa epoch

M 9 9

Indra (IV)—a division of the day.

Va. 66 41

Indra (V)—one of Danu's sons

Vā 68 8

Indrakīla—a mountain in Bhāratavarsa

Bhā, V 19 16

Indrakīlam—a *tīrtham* sacred to Pitrs

M 22 53

Indraketu—flags flying in the streets of Dvārakā during Krsna's marriage with Rukmini

Bhā X 54 56

Indrajālam—one of the *upayās* of a king

M 222 2

Indrajit (I)—a son of Rāvana, killed in the Lanka war

Bha IX 10 18 Br III 6 6

Indrajit (II)—a son of Danu

M 6 19, Vā 68 6

Indrajit (III)—a *tīrtham* near Garjanam on the Narmadā

M 190 3

Indratapana—a danava in the *sabha* of Hiranyakaśipu

Br III 6 8 M 161 81

Indratvam—Indrahood attained by Heti

Va 109 9

Indradatta—a Kinnara with human face

Va 69 35

Indradyumna—the son of Tejasa (Taijasa *Va P*) A Dravida and a Pandyan king Devoted to Hari While engaged in *tapas* Agastya came to his hermitage Finding him not extending a welcome the angry sage cursed him to become an elephant *Indradyumna considered that to be* the will of the Lord He was born as the Lord of the elephants and had reminiscences of his past life [1] an account of in the *Kurma Purana* [2]

[1] Bha VIII 4 7 12 Br II 14 64 Va 33 54 Vi II 1 36
[2] M 53 47-8

Indradyumna saras—a lake through which Pāvani flows (Nalini—*Matsya P*)

Br II 18 56 M 121 55 Va 47 54

Indradvipa—one of the nine divisions of Bhāratavarṣa [1] Here the R Nalini enters the sea [2]

[1] Br II 16 9 Va 45 79 Vi II 3 6 M 114 8 [2] M 121 57

Indradvipasamudra—a place where Pavani enters the sea

Br II 18 58 Va 47 55

Indradhanus—the rainbow created by Vamadeva

M 4 29 Va 9 52 19 8 Br II 8 54

Indradhanva—a son of Bāna

Br. III 5 45

Indradhvaja—the fall of Cānūra, compared to the falling of.

Bha X. 44 23

Indranadi—a R. of the Bhadra country.

Va 43 26

Indrapada—a kingdom on the west, watered by the Sindhu,[1] in Gayā[2]

[1] Br II 18 48 [2] Vā 109 19

Indrapālita (Maurya)—the son of Bandhupālita, ruled for 10 years

Br III 74 147 Va 99 334

Indrapratima—a Vāsiṣṭha and a Brahmavādin,[1] a name of Kuśi, son of Vasiṣṭha[2]

[1] M 145 110 [2] Vā 70 88

Indrapramat(d)i—the sage and a Vāsiṣṭha who came to see Parikṣit practising *prāyopavesa* Learnt *Rk Samhita* from Paila and taught it to the sage Māṇḍukeya, (Markandeya-*Vā*)[1] Also known as Kuni;[2] not to have marriage alliances with Vāsiṣṭhas and Bhagīvasu, a resident of Brahmakṣetra[3]

[1] Bhā I 19 9 XII 6 54-56 Br II 32 115 33 3, 34 25 Vā 60 25 27, Vi III 4 16 19 [2] Br III 8 96-7 [3] Vā 59 105

Indrapramada—a sage, called on dying Bhīṣma

Bhā. I 9 7, 19 9

Indraprastha (i)—Yādavas of Dvāraka taken to, by Arjuna, fearing erosion of the sea See also *Hastināpuram*,[1] after Indra who performed penance here in honour of Parāśakti to vanquish Bhaṇḍa[2] Arjuna had Vajra crowned here[3]

[1] Bhā X 58 1, XI 30 48, 31 25 [2] Br IV 12 44 [3] Vi V 38 34

Indrabādhanakesi—a danava with *manuṣyadharma*

Br III 6 16, Vā 68 15

Indrabāhu—An Āgastya and Brahmiṣṭha

M 145 114

Indramānasā—the wife of Bāna and mother of Lauhitya

Va. 67 85

Indramaru—the kingdom of

M 121 47

Indrayāga—performed every year by Nanda and other gopas to please Indra, the Lord of rains and hence conducive to *Trivarga* Krsna explained that rain was the work of nature, and that no credit went to Indra So he persuaded them to worship cows, Brāhmanas and hills So it happened Indra who was thus deprived of his *bali* grew wrathful and sent down a continuous heavy downpour of rain creating panic in the minds of gopas Kṛṣna took hold of the hill Govardhana and held it aloft as an umbrella steadily for seven days Astonished at this, Indra withdrew his rains and Govardhana was planted in its place

Bha. X 24 (whole), ch 25 1-28

Indralokam—the world of Indra
See also 'Realm of' under *Indra* (footnote 44)

M 277 22 278 29 Vā 34 76-7, 61 88, 111 52

Indravāha—see Puramjaya

Bha IX 6 12

Indravratam—of a king, to create prosperity in the country, as Indra gives rains,[1] leads to the world of Indra[2]

[1] M 226 10 [2] Ib 101 69

Indraśatru—one of Bhaṇḍa's councillors

Br IV 12 12

Indraśaila—(Mt) a hill north of Mahābhadra lake

Vā 36 31

Indrasadas—the assembly of Indra

Va 2 29

Indrasāvarni—Manu the fourteenth Uru and others were his sons During his period Śuci was Indra, while Agnibāhu and others were sages Bṛhadbhānu was a manifestation of Hari

Bhā VIII 13 33-35

Indrasūktam—to be uttered in founding a temple

M 265 25

Indrasena (I)—a boundary hill in Plakṣadvipa

Bhā V 20 4

Indrasena (II)—a son of Devarṣabha

Bhā. VI 6 5

Indrasena (III)—a son of Kūrca (Pūrva-Burnouf) and father of Vitihotra

Bhā. IX. 2. 19-20

Indrasena (IV)—previously Bali Received Krsna and Rāma with due honours to his region Sutala, and praised their glory, gave them back their brothers killed by Kamsa

Bha X. 85 35-46 52

Indrasena (V)—a son of Brahmiṣṭha and father of Vindhyāśva

M 50 6

Indrasenā—the wife of Mudgola and mother of Badhyaśva

Va 99 200

Indrasprg—a son of Ṛsabha and Jayanti

Bha V 4 10

Indrani (I)—sat with Indra in his *sabha*[1] Punished Nahusa for his overweening pride[2] Was the mother of Jayanta and two other sons[3] Welcomed Krsṇa and Satyabhāmā to Amaravati Satyabhāmā aggrieved against her and thought her proud of her riches and of her Lord's prowess[4] A śakti[5]

[1] Bha VI 7 6 [2] Ib IX. 18 3 VI 13 16 [3] Ib VI 18 7 [4] Ib X 59 38 [65 (V) 5] [28] [67 (V) 19] [5] Br IV 44 84 111

Indrani (II)—The temple of—in Vidarbha This was visited by Rukmini on the day prior to her marriage for worship Indranī and Indra were kuladevatas of Vidarbhas[1] Image of[2]

[1] Bha X 53 49 [1 & 2] and 50 [2] M 13 52 260 70 261 31

Indrayudha—the rainbow appearing in cloudless sky or at night a bad sign for a state

M 233 7

Indriyāni (I)—(*Indriyagramam*) Senses Five, under the control of *Buddhi* (*Jñānam*) and five under *Karma*

M 3 18 20, 184 56, Va 31 43

Indriyāni (II)—the devas of Tāmasamanvantara, so called

Vā 62 39

Indrota—a Śaunaka sage who gave succour to Janamejaya in his *Aśvamedha yajña*

Br III 68 25, Va 93 25

Irā (I)—a name of Sarasvati

Bhā X 13 57

Irā (II)—a daughter of Dakṣa (Garuḍa (?)-*Vā P*) and one of the wives of Kaśyapa, mother of three daughters *Latā* (creeper), *Valli* (creeping plant) and *Vīrudhā* (a plant which grows again after being cut), they became in turn mothers of trees, plants and shrubs, *Latā* created flowerless wild plants standing in sandy regions and also trees with fruits and flowers, *Valli*, bushes and grass of all kinds and *Vīrudhā* created *Vīrudha* group as her issues

Br III 7 459 63 468 M 6 2 and 46 146 18, Va 69 339-42 Vi I 15 125 21 24

Irāgarbhasiras—a son of Danu

M 6 18

Irāvat—a son of Arjuna by Ulūpi

Bhā. IX. 22 32 Vi IV 20 49

Irāvatī (I)—a daughter of Uttara and wife of Parikṣit

Bhā I 16 2

Irāvatī (II)—one of the wives of Rudra

Bhā III 12 13

Irāvatī (III)—a R. from the Himālayas,[1] *sacred to Pitrs,* a river-consort of fire Havyavāha, in the chariot of Tripurāri [2]

[1] Br II 16 25 Va 45 95 [2] M 22 19, 51 13, 133 23, *Br II 12 15, Vā 29 13*

Irāvatī (IV)—a daughter of Krodhavaśa and wife of Pulaha In her womb was placed the *andakapāla* by the *progenitor and she gave birth to 4 kingly sons* (elephants), Airāvana, Kumuda, Añjana and Vāmana

Br III 7 172 289-292

Iravatī (V)—a daughter of Krodhā and mother of Airāvata

Va *69 205, 211*

Ila—the eldest son of Vaivasvata Manu, born of *Putresti,* anointed by Manu going to Mahendra hill for *tapas, set out for digvijaya, when he reached Śaravana* gardens where Umā was sporting with *Śiva* There was a curse by which a male who entered the garden was turned into a female So Ila became *Ila Bewildered Ilā was wandering* and was met by Budha, Soma's son She agreed to be his partner and followed him Iksvāku and his brothers were concerned at their missing Ila and were told by Vasistha of his whereabouts On Vasistha's advice, Iksvāku performed an *Aśvamedha,* as the result of which Ila would be a Kimpurusa for a month and Ilā for the next alternately As Ilā, she gave birth to Purūravas, the first of the lunar race In a way Ila was responsible for the two dynasties—solar and lunar

M 11 40-66, 12 1-14

Ilaka—a *madhyamādhvaryu*.

Br. II. 33. 15.

Ilavilā—the daughter of Tṛṇabindu.

Br III 8 37, Vi IV. 1. 47.

Ilā (i)—Mother Earth; worshipped for gain of bodily strength[1] Waited on Hari,[2] saved by Hari in the form of Matsya[3]

[1] Bhā II 3 5 [2] Ib X 39 55 [3] Ib XI. 4. 18.

Ilā (ii)—one of the wives of Rudra.

Bhā III 12 13

Ilā (iii)—the daughter of Vāyu and one of the queens of Dhruva; her son was Utkala.

Bhā IV 10 2

Ilā (iv)—one of Kaśyapa's wives.

Bhā VI 6 25, 28, Vā 1 141

Ilā (v)—the daughter of Vaivasvata Manu, born of sacrificial ritual in his *Aśvamedha*. Seeing her father displeased at her birth, Vasiṣṭha converted her to a male by name Sudyumna See *Idā*, again by Śiva's curse he became a woman on whom Budha begot Purūravas, after that she became again Sudyumna

Bhā. IX. 1 16, 22, Br III. 60 6, Vi. IV. 1. 9-13, 6 34

Ilā (vi)—the wife of Budha and mother of Purūravas (See *Ila*)

Bhā IX 14 15, M 24 9-10

Ilā (vii)—one of Vasudeva's wives Mother of Uruvalka and other sons

Bhā IX. 24 45 & 49

Ilā (VIII)—(Iḍā). sprang out of a sacrifice of Vaivasvata Manu in honour of Mitra and Varuna, the latter two adopted her as their daughter.

Vā 85 7

Ilā (IX)—the wife of Tapas in the *Viśvaśrj* sacrifice.

Vā 2. 6

Ilādevī—in *Vāruṇī Yajña.*

Br III 1 28, Vā 65 29

Ilāpati—a surname of Kṛṣṇa.

Br III 36 29

Ilāparna—the Nāga with the sun in *Nabha* and *Nabhasya* (*Āvani* and *Puraṭṭāśi*).

Va 52 10

Ilāvarsam—see *Ilāvrtam*

M 12 14

Ilāvarta—a son of Ṛsabha.

Bhā V 4 10

Ilāvrta—a son of Agnīdhra and apsaras Pūrvacitti, lord of Ilāvrtam (Sumerumadhyama-*Vā P*)

Bhā V 2 19, Br II 14 46, Va 33 39, 43, Vi II 1 16 and 20

Ilāvrta (*m*) (*varsam*)—the central continent of Jambūdvīpa To its north are mountains Nīla, Śveta and Śrṅgavān, (Supārśva-*Vi P.*) and to its south are Niṣadha, Hema-

kūta and Hımalayas To ıts east and west are Mālyavat and Gandhamādana (Mandara-*Vı P*) The abode of Sıva He who enters thıs regıon would be turned ınto a woman by the curse of Pārvatı Here Śıva worshıps the Fourth form of Vısnu called Sankarṣna by praıses[1] Ilāvrta (s v) was ıts first kıng[2] Here there ıs no sun or moon; people eat wood apple fruıts[3]

After Ila who spent here the evenıng of hıs lıfe, Balı performed *yajñas* here[4] Next to Harıvarsa,[5] ın shape lıke a bow and lotus coloured, people here eat of *jambū* and lıve to 13 000 years[6] The mıddle *varsa* of Jambudvıpam surroundıng Meru ın extent 9000 *yojanas*, appears lıke a ball of smokeless fire, on each of the two sıdes are three *varsas* or contınents,[7] trees specıal to the regıon are *kadamba*, *jambu*, *pıppala*, and *vata*, lıes between Bhadrāśva and Ketumāla, the forests are *Caıtraratha*, *Gandhamadana*, *Vaıbhrāja* and *Nandana*, there are besıdes four lakes[8]

[1] Bha V 16 7 10 17 15 24 [2] Br II 14 49 15 24 33 37 [3] Ib *II 17 9 14 22* [4] *M 113 19 & 30 114 69 135 2* [5] Va 34 29 [6] Vā 46 11 15 [7] Va 34 22 [8] Vı. II 2 15-26

Ilına—a daughter of Yama, and a queen of Antınāra, mother of a number of sons, ınterested ın *Brahmavāda*

M 49 9

Ilıvıla—the son of Dasaratha and father of Vıśvasaha

Vı IV 4 75

Ilvala (I)—A Samhıkeya Asura a son of Hrāda and Dhamanı Cooked Vatapı for hıs guest Agastya A follower of Vrtra ın hıs battle wıth Indra[1] Got exhausted ın *amrtamathana*[2] Took part ın Devāsura war between Balı and Indra and fought wıth the sons of Brahmā[3] Father of Balvala[4]

[1] Br III 6 19 Bha VI 18 15 [2] Ib VII 2 4 VIII 7 14 [3] Ib VIII 10 20 & 32 [4] Ib X 78 38

Ilvala (II)—a son of Vıpracıttı

Vı I 21 11

Ilvala (III)—a nephew of Hiranyakaśipu

M 6 27

Ilvalantaka—is Agastya

Br IV 37 25 38 8

Isa (I)—a sort of Vatsara and Svarvithi

Bha. IV 13 12

Isa (II)—the month sacred to Tvasta, *Aippasi*, one of the two months forming the *sarat*

Bha XII 11 43 Va 30 9 50 201 Br I 13 10

Isandhara—a class of people in Śālmalidvipa

Bha. V 20 11

Isasri—a queen of Śaradrtu

Br IV 32 34

Iṣumat—a son of Kamsavati and Devaśravas

Bha IX 24 41

Iṣe tvorje tva vayavastha devo vah savita punah—beginning of *Yajursamhita*

Va 26 20

Iṣtaka (I)—bricks used for buildings

M 254 41 269 46

Iṣtaka (II)—a son of Devāpi

Va 99 237

Ī

Īkara—the red coloured Manu from the fourth face of the fourteen-faced deva the originator of *kṣatram*

Va 26 35

Īṇika—a northern country

Br II 16 50

Īdya—a son of Sāvarṇi Manu

M 9 33

Īdṛk (I)—a name in fourth *maru*.

Va 67 127

Īdṛk (II)—a name in the fifth *marut gana*

Va 67 128

Īdṛk (III)—a Marut

Br III 5 96 7

Īrā—a R mahānadi

Va 108 79

Īsa (I)—(Śiva) became Rudra through Lalita's grace[1] —also *Īśana* Image of;[2] fourth *mūrti* as protecting Āditya[3]

[1] Br IV 6 8 70 38 40 [2] M 261 23 [3] M 265 41

Īsa (II)—a sādhya

M 171 43

Īsa (II)—Viṣṇu

Vi VI 8 60

Īsacapam—the bow of Śiva broken by Śri Rāma

Br III 37 32

Iśāna (I)—a boundary hill of Śākadvipa

Bha V 20 26

Isana (Iśa) (II)—a name of Śiva,[1] lord of the N E,[2] the fourth body of Vāyu or the five vital airs, wife Śivā, son, Manojava and Avijñānagati[3]

[1] Br III 24 4, 73, 1, IV 20 51 34 91, 41 6 Vi I 8 6
[2] Va 108 32 [3] Va 27 12 32, 52 Br II 10 11, 41 and 79

Iśāna (III)—the name of the tenth Kalpa

M 290 5

Iśānī—a name of Yoga Māyā, a Śakti

Bhā X 2 12 Br IV 44 84

Isita—a *siddhidevi*

Br IV 19 4

Iśitvam (I)—one of *Uttama siddhis*

Br IV 36 51

Isitvam (II)—one of the eight *siddhis* of *yoga*, by the division of *yoga* one becomes *Isa* or God everywhere

Va 13 3 15

Isvara—also *Mahesvara* and *Śankara*, a Rudra place of residence is Śivapura in front of Brahmaloka, Lord of Trinity,[1] the *Adhidevata* for the planet Sūrya,[2] the 26th *tatva* on one view,[3] being a small atom is god of love for people, in him are ten characteristics—knowledge, *vairāgya, aiśvarya, tapas, satya,* patience, courage, quality of being seen, kinship to self and dominion, is *maya* or illusory,[4] the Lord of all world[5]

[1] Br III 3 71, IV 39 120 M 171 39 [2] M 93 13 [3] M 3 28 [4] Va 101 215, 219, Br IV 2. 217 [5] Vā 4 36 and 42

Iśvarī—a *kalā* of Visnu.

Br. IV. 35. 95.

Isa (I)—a Sudhāmāna god.

Br. II. 36. 28.

Īṣa (II)—a son of Auttama Manu.

M. 9. 12.

Iṣīkahasta—the *śveta* Parāśra.

M. 201. 36.

Īhāśila—*Tāmasa* and *rājasa*, opposites (dualities) coming out of the thighs of Brahmā. This resulted in the union of the male and the female; food is the *rasa* of the earth.

Vā 8. 39, 48.

U

Ukāra—the fourth face of Brahmā whence came Tāmasa Manu of copper colour

Vā 26 36

Ukāra—Svarita, Bhuva

Va 20 8 9

Ukta—the son of Nemicakra and father of Citraratha

Bhā IX 22 40

Uktha—born from the eastern face of Brahmā

Bhā III 12 40

Uktham—an *yajña* from the south face of Brahmā (*Uktam-Br P*)

Va 9 50, Br II 8 51 Vi I 5 54

Ugra (I)—a Rudra, son of Bhūta and Sarūpā,[1] an Amitābha deva[2]

[1]Bha. VI 6 17 Br IV 34 41, Vi. I 8 6 [2]Br II 36 53

Ugra (II)—a Marut of the third *gana*

Br III 5 94, Vā 67 126

Ugra (III)—a son of Yātudhāna, father of Vajrahā

Br III 7 89 and 92

Ugra (IV)—a manifestation of Śiva, and the presiding deity of *Yajamāna* (*Adhivāsa*)[1] wife Dīkṣā and son Santāna;[2] the seventh name of Mahādeva[3]

[1]M 265 41 Va 27 15 [2]Vā 27 55 Br II 10 83 [3]Br II 10 16

Ugra (v)—an *avatār* of the lord in the Gangādvāra in the eleventh *dvāpara* with four sons.

Vā. 23 152

Ugra (vi)—an Asura.

Vi V 1 24

Ugrakarman— a councillor of Bhaṇḍa.

Br. IV. 12 12

Ugratapas—a son of Gautama; an *avatār* of the 14th *dvāpara*.

Vā 23 164

Ugradamstrī—a daughter of Meru, wife of Harivarsa.

Bhā V 2 23

Ugradrsta—a deva (Ajita).

Vā 31 7, Br II 13 93

Ugradhanvā—one of Bhanda's councillors.

Br IV 12 12

Ugraretas—a name of Rudra

Bhā III 12 12

Ugraśravas—surname of Sūta. His discourse on creation to sages of Naimiṣa.

Bhā III. 20 7.

Ugrasena (I)—A son of Āhuka of the Kukura family, father of Kamsa and other eight sons Father of five daughters who were all married to the younger brothers of Vasudeva[1] King of Sātvatas, Vṛsnis, Bhojas, and Dāśārhas[2] Hated by his son Kamsa who desired even to kill him and who eventually threw him into prison[3] Enthroned by Krsna, after performing Kamsa's funeral rites,[4] got helpful service from Kṛṣna and welcomed him to Dvārakā[5] In Kṛṣna's opinion Ugrasena was the proper person to wear the jewel Syamantaka, did not press it lest there should be a family feud[6] When Jarāsandha besieged Mathurā, Krsna stationed Ugrasena to defend the northern gate, was presented with spoils of war including jewels and ornaments His part in defence against Jarāsandha's third attack on Mathurā A member of the Yādava *sabhā*, was consulted by Krsna as to failure of rains in Dvārakā[7] Vāyu fetched from Indra the hall Sudharmā for Ugrasena's use,[8] attacked Paundraka and laughed at his message Heard of Sāmba's imprisonment and urged war on the Kurus, order being communicated through Balarāma According to the Kurus a king only by sufferance[9] Ordered the *musala* born to Sāmba to be powdered and thrown into the sea[10] Sent to Dvārakā for defence after the *Rajasūya*[11] Welcomed Balarama on his return after a pilgrimage tour[12] Went to Syamantapañcaka for solar eclipse[13] Honoured Nanda[14] Heard of Vrsnis killing one another and of the decease of Rāma and Krsna and bemoaned their loss[15] Entered fire[16]

[1] Bha IX 24 21 24 5 X 1 30, Br III 71 129 134 212 3 230, M 44 71 74 Va. 96 206 Vi IV 14 16 21 [2] Bha III 1 29 [3] Ib X. 44 33 1 69 36 34 Vi V 15 18 18 6 [4] Ib X 45 12 Vi V 21 9 12 [5] Bha III 2 22 I 11 16 Vi V 24 7 [6] Vi IV 13 27 28 107 [7] Bha X 50 20 [3] and 41 [50 (V) 32-33] [51 (V) 25] [52 (V) 15] 57 30[1] [8] Vi V 21 13 17 32 [9] Bha X 66 [3] 68 13 21 and 34 Vi V 35 10 14 23 [10] Vi V 37 11 12 [11] Bha X 76 7[5] [12] Ib X 79 29 [13] Ib X 82 23 [14] Ib X 84 59 and 68 [15] Ib XI 31 15 Vi V 37 57 [16] Vi V 38 4

Ugrasena (II)—a son of Pariksit

Bhā IX. 22 35

Ugrasena (III)—a Gandharva, presiding over the month of *Nabhasya*, *Āvani* and *Purattāsi* (*Vā P*)[1] A Mauneya Gandharva,[2] in the sun's chariot in the *Bhādrapada* month[3]

[1] Bha XII 11 38, Br II 23 10 Va 52 10 [2] Br III 7 1 Vā 69 1 [3] Vi II 10 10

Ugrasena—a wife of Akrūra, and mother of Devavān and Upadeva

M 45 31

Ugrasenī—a daughter of Ugrasena and wife of Akrūra (s v)

Vā 96 112

Ugra (I)—a *sakti*

Br IV 44 73

Ugra (II)—a piśāca kanyā

Va 69 127

Ugrāyudha (I)—the son of Nīpa and father of Ksema

Bha IX 21 29

Ugrāyudha (II)—*the son of Krta* (*Kārtā the Sāmaga-Va P*) of Paurava dynasty Father of Ksema, slew father of Prthuka the Pāñcala Nīla

Conqueror of Nīpas was engaged in severe austerities for 18,000 years Was served by Janamejaya, son of Bhallāta They were both attacked by Nīpas who were unmoved by Ugrāyudha's appeals for peace and protection, then Ugrāyudha asked Lord of Death to destroy them Soon he took pity and asked Yama to save them, and this led to a scuffle between Yama and the king who got salvation

M 49 59 78 Va 99 182, 191 Vi IV 19 53 55

Ucchesanadas—a *gana* of Piśācas

Br III 7 383

Uccaiśravas—one of the horses born to Gāndharvi king of horses,[1] horses born of Bhadrā[2]

[1] Br III 3 76, 8 10, M 8 8 Va 70 10 [2] Va 66 73

Ujjanta—(Mt) a mountain in which are the temple of Yogeśvari and the *aśrama* of Vasiṣṭha

Va 77 52

Ujjayanī—sacred to *Lalitāpīṭha*

Br IV 44 97

Ujja(i)yanta—a hill in Bhāratavarṣa

Br II 16 22, Va 45 92

Ujjānakamaru—the kingdom of

M 121 56

Uñchavrtti—attained permanent fame

Bha X 72 21

Udīrā—sacred to *Lalitāpīṭha*

Br IV 44 98

Udupati (i)—a pravara (Angiras)

M 196 14

Udupati (ii)—a surname of Soma

Vi IV 6 33

Udurāṭ—a surname of Soma

Br III 51 36

Utanka—a sage, knows the *yoga* power of Harı[1] Pleased by Kuvalayāśva kıllıng Dhundhu[2]

[1] Bha II 7 45 [2] Ib IX 6 22

Utathya (I)—the son of Angırasa and Surūpā and father of two sons, Vıcıtta and Śaradvān, of the Svarocısa epoch An ıncarnatıon, a contemporary of Māndhātṛ

Bha IV 1 35, Br II 32 99, III 1 105 73 90 Va 65 100, 101

Utathya (II)—a Marıcı god

Br IV 1 59

Utathya (III)a Ṛṣı by *tapas*, and a *mantrakrt*, a gotrakāra[1] came to see Parıksıt practısıng *prayopavesa*

[1] M 145 93 104 196 4 [2] Bhā I 19 9

Utathya (IV)—a son of Guhāvara of the 17th *dvapara*,[1] a *mantrakrt* of the Āngırasa branch[2]

[1] Va 23 177 [2] Va 59 90-101

Utathya (V)—the eldest brother of Brhaspatı, wıfe Mamatā, son, Dırghatamas

Vı IV 19 16

Utka—the son of Vaccala and father of Vajranābha

Vı IV 4 106

Utkaca—a son of Hıranyākṣa and Bhānu

Bha VII 2 18

Utkacā—a daughter of Khaśa

Va 69 170

Utkaceyās—a Rākṣasa *gana* from Utkaca

Va 69 172

Utkala (I) a son of Dhruva by Ilā, a *jīvanmukta*, did not like the throne or the kingdom but gave himself up *entirely to penance*

Bha IV 10 2, 13 6 10

Utkala (II)—an asura, and a follower of Vrtra in his *battle with Indra Took part in the Devāsura war between* Bali and Indra, and fought with Mātṛs or mother goddesses

Bhā VI 10 20, VIII 10 21 & 33

Utkala (III)—a son of Sudyumna—Ilā A Lord of Dakṣiṣināpatha (Utkala kingdom), a *mantrakrt*[2]

[1] Bhā IX 1 41, Br III 60 18, M 12 17, Va. 69 240, 85 19
[2] M 145 103

Utkala (IV)—*a kingdom of Madhyadeśa, noted for* Vāmana elephants[1] The people were Utkalas[2]

[1] Br II 16 42, III 7 358, 60 18, M 12 17 [2] M 114 52

Utkalas—the Vindhya tribes

Vā 45 132, M 114 54 Br II 16 63

Utkalam—*the state over which Utkala ruled*

Va. 85 19, Br III 60 18

Utkalā—the queen of Samrāṭ, and mother of Marici

Bhā. V 15 15

Utkura—a son of Hiranyākṣa

Va 67 67

Utkrstā—a daughter of Khaśa, after whom came the *Autkarsteya gana*

Br III 7 138

Utkrosa—an asura of the sixth tala or the Śritalam

Va 50 38

Uttanka (I)—a Brahmarsi residing on the Meru slopes, appealed to Brhadaśva of Ikṣvāku line to vanquish Dhundhu (son of Madhu) residing near his hermitage and causing trouble to his peaceful avocations Kuvalāsva at the bidding of his father Brhadasva killed the asura and earned the title Dhundhumāra

Br III 6 32 63 34 60 Va 68 31 88 33 60

Uttanka (II)—the Purohita of Māndhātr, the emperor and fifth incarnation of Visnu

M 47 243

Uttama (I)—a favourite son of Suruci and Uttānapāda Was embraced by Dhruva after his return from *tapas* It was predicted that he would be killed by an Yaksa in a hunting expedition, and that his mother going in search of him would die by falling into a forest fire So it happened

Bha IV 8 9 & 19 9 23 & 48 10 3 Vi I 11 2

Uttama (II)—a son of Priyavrata and a *manvantara-adhipati* He was Manu the third His sons were Pavana and others In his epoch Pramada and other sons of Vasiṣṭha were the seven sages The gods were Satyas, Vedaśrutas and Bhadras Satyajit was Indra[1] According to *Br P* Suśānti was Indra, served as calf to milk the earth in that epoch[2]

[1] Bha V 1 28 VIII 1 23-24 Vi III 1 6 24 [2] Br II 36 3 & 25 37 & 41 37 16 Vi III 1 13-15

Uttama (III)—one of the seven hills of Śālmalidvīpa

Br II 19 36

Uttama (IV)—the twenty-first Vedavyāsa

Br *II 35 122*

Uttama (V)—a Bhārgava, and a sage of the Cākṣuṣa epoch

Br II 36 77

Uttama (VI)—the father of Satyas

Va 67 36

Uttama (VII)—a sage of the Cākṣusa epoch

Vi III 1 28

Uttamaka—a Marici god

Br IV 1 59

Uttamaśloka—surname of Hari

Bha X 1 4, XII 3 15

Uttamā mūrchanā—the presiding deity Pakṣirāja

Va 86 62

Uttamaujas (I)—stationed by Jarāsandha at the western gate of Mathurā

Bha. X 50 11 [5]

Uttamaujas (II)—a son of Manu Sāvarṇa *II*

Br IV 1 71

Uttamaujas (III)—a son of Brahmasāvarni.

Vi. III 2. 28

Uttara—the father of Irāvati and father-in-law of Parīkṣit.

Bhā. I. 16 2.

Uttamārnas—A tribe of the Vindhya regions.

Vā. 45 132.

Uttara—a Pravara—sage.

M. 199 17.

Uttara-kuru—traversed by the river Bhadrā; a continent adjoining Meru, in the hill of Suparśva north of Śṛngavat and south of the sea Here Hari revealed himself as Varāha (*Matsya, Vi*) and mother Earth praised him by Upaniṣad naming him *Yajña* and *Kratu*.[1] Conquered by Parīkṣit[2] Full of milk trees, women-folk excel apsaras; people are born in pair (*mithuna*) and love each other as Cakravāka birds. Here Aila lived for some time with Urvaśi.[3] A sacred *tīrtha*[4]

[1] Bhā V 17 8, 18 34, 39, Br II 15 51, 71-80, Vā. 34 57; 35 44 47 41 85, 42 77, 49 120, Vi II 2, 14 38, 50 [2] Bhā. I 16 13 [3] Br II 19 121, III 59 46, 66 7, M. 83 34, 105. 20, 113. 44, 123. 25, Vā. 91 7 [4] M. 13 50

Uttarakośalā—the kingdom of Lava

Vā 88 200.

Uttaragāndhāri—Mūrchanā deity, Vasus.

Vā. 86 68
P. 23

Uttarapañcāla—the kingdom to which Purañjana went through the entrance Devahū, allegorically *Nivṛttiśāstra*

Bhā IV 25 51, 29 13

Uttarapanthā—the road to Heaven, also *Uttarapatha*, also *Uttaramārga* consisting of *Nāgavīthi*, *Gajavīthi*, and *Airavativīthi*

Br II 27 124, 35 112, III 3 49

Uttaramandrā—a loud but slow manner of singing, the presiding deity of this is Dhruva

Va 86 40, 56

Uttaram svetam—the kingdom of Harinmān

Va 33 43

Uttaramānasa—a sacred lake

M 121 69 Va 111 4

Uttaramānasam—the lake beyond Mānasa, worship Sūrya god

M 121 69 Va 111 4

Uttaramārga—see *Uttarapanthā*

Br III 3 49

Uttaramālikā—a goddess following Revati

M 179 72

Uttarā (1)—the name of an asterism

Va 82 7

Uttarā (II)—the daughter of Matsya king Virāta, and queen of Abhimanyu Mother of Parīksit[1] Aśvathāma wanted to destroy the child in her womb, and sent out flaming arrows Pursued by them, Uttarā invoked Krsna's help, who protected her by his Sudarśana to ensure the continuity of the Kuru line[2] One among the party that welcomed Vidura[3]

[1] Vā 99 249, Bha I 10 9 10, IX 22 33, III 3 17 [2] Ib I 8 8-15, 12 1, III 3 17, [3] Ib I 13 4, Vi IV 20 51-2

Uttarāpatha (c)—the country, north of the Vindhyas, had Kārūsas as kings,[1] *in charge of 50 sons of Iksvāku beginning with* Śakuni

Bha IX 2 16, Br III 63 10, Vā 88 10 [2] Vi IV 2 13, Br III 63 90, Vā 88 9

Uttarāyana—when moon is there the sun becomes *nīca*, commences with *Tapa* or the month of *Māsi*,[1] auspicious for death.[2]

[1] Va 50 135 and 20 51 72, 53 74, 61 101 [2] Bha I 9 29

Uttarārka—the sun at Gayā

Va 109 21

Uttarāsādha—an asterism

Vā 82 11

Uttareśvara—The name of the Lord enshrined and worshipped by the Bādavas

Va 60 71

Uttānapāda (I)—son of Svāyambhuva Manu and Śatarūpā: Brother Priyavrata. Father of Dhruva,[1] a devotee of Hari. Amśa of Vāsudeva.[2] Had two queens Sunīti and Suruci. The former's son was Dhruva, and the latter's Uttama. Suruci and her son were more beloved of the king. Once when Dhruva ascended his father's lap, Suruci scolded him and asked him to propitiate god to be born of her. Heard that his child of five had gone to the forest with his mother, from Nārada, and regretted his action. Was assured by the sage that he would return with glory to his line.[3] Obliged to Hari.[4]

[1] Bhā. III. 12. 55; 14. 5; 21. 2; IV. 1. 9. Br. I. 1. 57; II. 9. 41; 29. 63; 30. 39; M. 4. 34; 143. 38; Vā. I. 66, 123; 10. 16; 52. 92; 57. 57; 104. 122. [2] Bhā. IV. 8. 7. [3] Bhā. IV. 8. 8-13, 65-69. M. 125. 5; 127. 22. Vā. 51. 6. [4] Bhā. IV. 21. 28; 31. 26; V. 17. 2.

Uttānapāda (II)—a son of Atri in the Cākṣuṣa Manu line; wife Sūnṛtā, a daughter of Dharma. Had four sons and two daughters.

Br. II. 36. 84-90; Vā. 62. 72.

Uttānabarhis—a son of Śaryāti.

Bhā. IX. 3. 27.

Uttālatālabhettā—is Kṛṣṇa.

Br. III. 36. 28.

Utthānam—on the part of a king could overcome even fate; *Daiva* and *Kāla* supplement one's efforts.

M. 221. 3-12.

Utpatti—creation described.

Br. II. 19. 183-190.

Utpalaśekhara—a dānava king.

Br. IV. 29. 123.

Utpalākṣī—the goddess enshrined at Sahasrākṣa

M 13 34

Utpalāvatī—R from the Malaya hill

Br II 16 36 M 114 30, Va 45 105

Utpalāvartaka—a *tīrtha* sacred to Lolā

M 13 45

Utpāta—Evil portents at birth of Hiranyākṣa and Hiranyakaśipu,[1] a list furnished;[2] may be of earth, atmosphere or *divya*, counteracted by propitiatory ceremonies[3]

[1] Bha III 17 3-15 [2] M 163 38-52 [3] M. Chapters 228-238

Utsarga—a son of Mitra and Revati

Bha VI 18 6

Utsaha—a son of Nārāyana and Śri

Va 28 2

Utsuka—a son of Balarāma

Va 96 164

Uda—a Bhavya deva

Br II 36 71

Udaka (I)—the son of Aranya and brother of Vāruṇī, attained Varunahood

Br II 36 104

Udaka (II)—a measure of seven *Prasthas*

Va 100 215

Udaka (III)—a sage insulted by Asura Dundhu whom Kuvalayāśva killed

Vi IV 2 40

Udaki(ya)—a woman in her periods of any caste is considered impure for four days

Br III 14 87 8 Va 79 24

Udaksaya—the son of Bhima wife Viśala had three sons

Va *99 162*

Udaksena—the son of Visvaksena and father of Bhallata (Bhallabha-*Vi P*)

M 49 59 Va *99 181 Vi IV 19 46* 7

Udaksvana—(Burnouf—Udaksena) the son of Viṣvaksena and father of Bhallada

Bha *IX 21 26*

Udagayanam—Uttarayana

Va 57 13

Udagrajas—Kaśyapagotrakaras

M 199 2

Udanka—the son of Vasumitra and father of Pulindaka

Vi IV 24 35

Udaya—a Mt of Śakadvipa golden in colour

M 122 8 163 69 Vā 49 78

Udayagiri—a Mt the chief hill of Śakadvipa

Vi. II 4 62

Udayana (I)—the son of Śatānika and father of Vihinara

M 50 86 Vi IV 21 15

Udayana (II)—the son of Arbhaka and father of Nandivardhana

Vi IV 24 16 17

Udayādri—(Mt) a hill of Śākadvipa, limit of Pṛthu's domain,[1] sacred to Agastya[2]

[1] Bha IV 16 20 Br II 19 84 5 [2] Va 108 46

Udayāstamayam—the rising and setting of the sun, as determining the east and west directions

Va 50 103 7

Udayi—the son of Darbhaka, ruled for 33 years, founded the city Kusuma on the southern bank of the Ganges in the fourth year of his reign (Udāyi-*Va P*)

Br III 74 132 Va 99 318 9

Udarenu—a sage

M 198 18

Udarsi—a son of Devaki killed by Kamsa

Br III 71 175

Udasravas—a son of Cāriṣṇu-Vasiṣṭha

Va 62 46

Udana (I)—a vital air

Bha II 2 20 IV 4 25

Udana (II)—a Tuṣita god

Br III 3 19, Va 66 18

Udana (III)—the name of the 13th *kalpa*

M. 290 6

Udana (IV)—a mindborn son of Brahma in the 21st *kalpa*

Vā 21 47

Udayu—a son of Devaki and Vasudeva killed by Kamsa

Vi. IV 15 26 7

Udaradhih—the son of Pracinagarbha and Suvarca In previous birth attained Indrahood by *tapas* wife Bhadra Father of Divamjaya

Br II 36 99 & 101 Vā 62 85

Udavasu—the son of Janaka and father of Nandivardhana

Bha IX 13 14 Br III 64 6 Va 89 6 Vi. IV 5 24-25

Udavaha—one of the seven Maruts

M 163 32

Udavahi—a sage

M 198 18

Udasi (I)—a son of Vasudeva and Devaki killed by Kamsa

M 46 13

Udasi (II)—the son of Vamśaka ruled for 33 years

M 272 11

Udita—one of the ten Supara devas

Va 100 94

Udicī—R a mahānadi

Va 108 80

Udicītīrtham—next to Daksinamanasa in Gayā

Va 111 6

Udicyas—an eastern tribe which Kalki was to conquer

Br III 73 107, Va 58 81, 98 106

Udicya-samagas—pupils of Pauspiñji

Vi III 6 4

Udumbara—a Trayārseya

M 198 20

Udumbaras—belong to Kauśikagotra

Br III 66 70 Vā 91 98

Udumbaravanam—between Śiśira and Patanga hills—the *asrama* of Kardama Prajāpati

Vā 38 27

Udumlānas—belonging to Kauśika gotra

Va 91 98

Udgala—a Kauśika and sage

Br II 32 117

Udgātṛi(a)—a sacrificial priest, created by Visnu,[1] issued from the mouth of Hamsa Nārāyana, a Sāmaga[2]

[1] Bha. IX 16 21 Br III 72 29 [2] M 167 7 246 12 Va 60 17

Udgāhas—sages

M 200 12

Udgītha (I)—the son of Bhūman and Ṛsıkulyā Begot Prastāva on Devakulyā

Bhā. V 15 6, Br II 14 67, Va 33 56

Udgıtha (II)—the son of Bhava

Vı II 1 37

Udgītha (III)—a son of Devakı, kılled by Kamsa Taken back by Kṛṣna to Dvārakā, after being seen by his parents went to heaven

Bhā X 85 51-56

Uddaba—a Vājın

Va. 61 25

Uddālaka—a sage

Va 41 44, 61 25

Uddhava (I)—a pupıl of Brhaspatı, a friend of Kṛṣna, and a mınister of Vrsnıs Requested by Krsna, he took a message to Nanda and Gopıs of Vraja, where he was duly welcomed by Nanda The latter saıd that he belıeved with Garga, Krsna and Rāma to be gods when Yaśodā narrated Kṛṣna's exploıts as a chıld The conversatıon lasted all nıght After his mornıng prayers Gopıs surrounded hım and asked whether Kṛṣna was well and remembered them Uddhava was struck wıth their devotıon and told them of Krsna's promısed vısıt ın the near future After spending some months when Gopıs entertaıned hım on *Krsnalılā*, Uddhava left for Mathurā[1] Went wıth Kṛṣna to Saırandhrı's house, and to Akrūra's and returned home[2] Heard the secrets of Kṛṣna's self from hım and was a *Harıdāsa*[3] Went wıth Kṛṣna to Dvārakā, and respected hım by holdıng *camara* Kṛṣna playıng dice with[4] Consulted by hım as to the method to be adopted ın vanquıshıng Jarāsandha, suggested the performance of *Rājasūya* by Yudhıṣṭhıra and the

[1] Bha X 46 (whole), 47 (whole) [2] Ib X 48 4 12 and 36
[3] Ib IX. 24 67, X. 47 56 [4] Ib I 8. 7, 10 18, 13 16 [1] 14 32,

defeat of Jarāsandha resultıng ın the release of ımprısoned kıngs,[5] was sent ın advance by Rāma to the Kurus to ınform them of hıs vısıt[6] Went to see the Pandavas at Upaplāvyam[7] Honoured Nanda[8] A member of the Yādava *sabha* Was statıoned to defend the E gate of Mathurā when ıt was beseıged by Jarasandha Consulted by Krṣna on the rıght detachment of the army[9] Met Vıdura on the Yamunā and was asked about the welfare of hıs kınsmen Touched deeply by Vıdura's query, Uddhava descrıbed how the Lord spent eleven years wıth Balarāma Gopas and Gopıs, doıng mıracles and how he persuaded Nanda to perform *gosava* He narrated the heroıc deeds of Krṣna and the destructıon of the wıcked Concluded by sayıng that he would resıde at Badarı after the Yādavas as ıt was the Lord's wısh addıng that Maıtreya had been asked to be the *guru* of Vıdura[10] Narrated to Maıtreya the story of Śıva destroyıng Daksa's sacrıfice[11]

Joıned Yadus ın defeatıng Paundraka[12] Saw Yadus leavıng for Prabhāsa and understandıng Krsna's mınd, requested hım to take hım also to Hıs eternal abode Krsna warned hım of the advent of Kalı and asked hım to go about always medıtatıng on Harı In the course of the dıalogue Krsna related the conversatıon between a Yadu and a Brāhmana ascetıc layıng emphasıs on how the Brāhmana learnt lessons from earth hıll aır sea archer pıgeon and others and regulated lıfe by cultıvatıng detachment Lıstened to the Lord's dıscourses on varıous spırıtual topıcs After beıng thus well ınstructed he made Badarı hıs home to spend the evenıng of hıs lıfe[13]

As a lad of five he worshıpped Harı wıthout carıng even for breakfast[14] He knew the *yoga* power of Harı[15] Of superıor *bhaktı*

X 69 20 [5] Ib X 69 27 70 15 45-7 71 1-11 72 15 [6] Ib X. 68 16 [7] Ib X. 78 [95 (V) 3] [8] Ib X 84 68 [9] Ib X [52 (V) 15] 50 20 [2] [50 (V) 8 & 12] [10] Ib III ch 1-4 (whole) XII 12 8 Vı V 37 31 37 [11] Bhā. IV 7 60 [12] Ib X 66 [2] [13] Ib XI 6 40-49 XI 7 1 29 30 1 [14] Ib III 2 2 [15] Ib II 7 45 Br III 34 40

Uddhava (II)—a son of Devabhāga

M 46 23

Uddhavāluka—a hell

M 141 70

Udbalāyanas—Kasyapa gotrakāras

M 199 8

Udbhava—a son of Nahusa

M 24 50

Udbhijja (I)—a son of Jyotismat, after whose name was Udbhijjavarsa

Br II 14 27-28

Udbhijja (II) (c)—a kingdom of Kuśadvīpa—also *Udbhidam*.

Br II 14 28, 19 57

Udbhidam—a varsa after Udbhita,[1] a varṣaparvata of Kuśadvīpam[2]

[1] Vā 33 25 [2] Vā. 49 52

Udbhida—a son of Jyotiṣmān, after the country of Udbhida was named

Va 33 24, Vi II 4 36

Udbhidas—a people of the south country.

Vā 45 127

Udbhrama—a *gana* in the service of Kubera

M 180 98

Udyantaka giri—on the left foot of the śilā, founded by Agastya, Brahmā and Visnu performed severe austerities at the place, offering of *pinda* at, leads *Pitrs* to Brahmapura

Va 108 39 43 44

Udvaha—the chief of the third *vataskandha*, situated between the sun and the moon

Br III 5 84 Va 67 116

Udvaha—Four kinds of marriage mentioned *kalakrīta*, *krayakrīta*, *pitrdattā*, *svayamyuta* The first is *vesya*, the second is *dāsikā*, the third is *patni*, and the fourth *gāndharva*

Br IV 15 4

Udvāhadhanam—marriage dowry sent by Duryodhana as his daughter's marriage with Samba was approved

Vi V 35 38

Unnata (I)—a son of Dyutimat

Br II 11 9

Unnata (II)—Mt of Kuśadvipa

M 122 53

Unnata (III)—(Mt) a hill in the Śālmalidvipa

Vā 49 33 Vi II 4 26

Unnati—a daughter of Dakṣa and a wife of Dharma gave birth to Darpa

Bhā IV 1 49 & 51

Unnetā—a son of Pratihartā

Br II 14 66 Va. 33 56

Unnetr—one of the sixteen *Rtviks* for *yajña*, issued from the feet of *Narayana*

M 167 10

Unmatta—a Bhairava god

Br IV 19 78

Unmatta bhairavī—a śakti

Br IV 34 64 36 25

Unmattodumbarī—a mindborn mother

M 179 18

Unmada—a son of Nārāyana and Śri Father of Samśaya

Br *II* 11 3

Unmādas—a group of evil spirits,[1] a class of daityas[2]

[1] Bha X 6 28 [2] Ib *II 10 39*

Unmadanatha—Śiva as the Lord of Unmādas

Bha *IV 2 16*

Unmadini—a *mudra* sakti

Br *IV 19 66*

Upakas—the kingdom of

M. 121. 52

Upakṣatra—see *Girikṣatra* and *Kṣatropakṣatra*

Vi. IV 14. 9

Upagupta—the son of Upaguru and an amśa of Agni Father of Vasvananta

Bhā IX. 13 24-5

Upaguru—the son of Satyaratha and father of Upagupta.

Bhā IX. 13. 24

Upacārakas—sixteen kinds for a ritual described.

Br. IV. 43. 12-46.

Upaciti—a daughter of Marīci.

Br. II. 11. 12.

Upacitra—a son of Vasudeva and Madirā.

Br. III. 71. 172.

Upacitrā—a daughter of Madirā.

Vā 96 170.

Upadanī—a daughter of Svarbhānu.

Vi I 21 7

Upadāta—a son of Trasu

Vā 99 132

Upadānavī (I)—a daughter of Vaiśvānara, and wife of Hiraṇyākṣa.

Bhā VI 6 33-4

Upadānavī (II)—*a daughter of Sadasya (Yama-Vā P)* Mother of Duṣyanta.

Br III 6 23 25, Vā. 68 23, 24

Upadānavī (III)—*a daughter of Maya, mother of four* sons through the son of Ilinā

M. 6 21, 49 10

Upanayana—a ceremony for twice-born castes,[1] of Sagara,[2] of Krsna and Rāma[3]

[1] Vi III 9 1 [2] Vi IV 3 37 [3] Vi V 21 19

Upanidhi—a son of Bhadrā and Vasudeva

Vi IV 15 24

Upanisads—essence of in *Śrutigītā*

Bha X 8 45, 45 33 87 43 XII 6 41, Br I 1 170, IV 4 72, Va 1 200, 6 22, 20 25, 30 231, 97 158

Upaplāvyam—reached by Pāndavas after defeating Kurus in cattle-war (*gograha*)

Bhā X 78 [95 (V) 2]

Upabarhana—the name of Nārada in a previous birth born as a Gandharva Looking pleasant he spent all time in women's company His wrong behaviour was discovered in the sacrifice of the gods and he was cursed to be born a śūdra He took birth as a dāsi's son, and by proper conduct, became the son of Brahmā

Bha VII 15 69 73

Upabarhina—a hill of Krauñcadvipa

Bhā V 20 21

Upabindu—belonging to Ārṣeya pravara (Angiras)

M 196 8

Upabimba—a son of Bhadrā and Vasudeva

Br III 71 173 Va 96 171

Upamangu—a son of Gāndini

Vā 96 110

Upamadgu—a brother of Akrūra, father of a number of sons and a daughter Sutārā (The Cal Edn & Wilson's trans make Upamadgu, the brother of Sutārā and her brothers)

Vi. IV 14 8-9

Upamanyavah—the descendants of Upamanyu, son of Vasu

Va 70 89

Upamanyu—a Śrutarṣi and a *madhyamādhvaryu*, son of Vasu, after him came the group of Aupamanyus

Br II 33 3 & 15, III 8 98 Va 70 89

Upamā—the Goddess in *Brahmaksetra*

Va 59 130

Upamaya—a son and commander of Bhanda

Br IV 21 84, 26 49

Upayas—Śveta Parāśara group

M 201 36

Upayāji—certain kinds of *homas* in a sacrifice whose devas are *Sudharmanah*

Vā. 100 105

Uparāgas—Eclipses rituals during, worship of the guardians of the different directions, gifts especially in Amarakantaka best, eligible for *sraddha*

M 17 11 18 22 67 1 25 82 25 83 8 188 85 & 95 193 53 and 54 Va 78 3-4

Uparāgā—a *śakti*

Br IV 32 13

Upasamhāra(pāda)—the fourth *pāda* of the Purāna

Br I 1 38, IV 4 43, Va 4 13, 103 44, 104 2

Upasargas—accidents to *yoga* are the results of *satva, rājasa* and *tāmasa gunas*

Va 12 5 6

Upasunda—a son of Nisunda

Vā 67 71

Upastheya—see *Ajaikapat*

Br II 12 25

Upastheyas—a number of Agnis, all sons of Samśya Agni

Br II 12 26

Upahārinī—a Brahmarākṣasi

Va 69 134

Upahūta—sons of Angiras, brought up by Sādhyas, a class of Pitrs in the *Marīcigarbhaloka, Somajas* and *Somapas* Their mind-born daughter is Yasodā, mother of Khatvānga

Br II 28 18, III 10 89 90 Va 73 39-41

Upakarmesti—the first ritual of the yāga, as part of the Yajña Varāha

Va 6 21

Upākhyānam—a feature of the Purāna Legends in general

Br II 34 21, Vi III 6 15

Upāyās—seven in number *Sama, Bheda, Danda, Dana, Upekṣa, Maya* and *Indrajālam* Acts done with *upayas* become fruitful

M 222 1 3 Va 62 158

Upavrddhi—an Ekārṣeya

M 200 5

Upasanavidhi—for those purified by karma

Va 104 15

Upāsanga(dhara)—a son of Devaraksitā and Vasudeva Had two sons

Br III 71 181 258 M 46 16

Upekṣa—one of the *Upayas* of a king

M 222 2

Upendra—a manifestation of Hari born of Aditi and Kaśyapa He was known as Vāmana because of his short stature[1] Anointed by gods as the Lord of all worlds Helped Indra his elder brother in the administration of his kingdoms[2] Knew the *yoga* power of Hari[3] and was invoked by gopas for the protection of the baby Krṣna[4] Had a son Brhatśloka through Kirti[5] Also known as Urukrama A son of Diti[6] Krṣna crowned by Indra as the Indra of cows, urged by the speech of Gava, perhaps the cows of heaven like the Kāmadhenu at that time the cattle delighted the earth with milk[7]

[1] Bha X 3 42 V 24 24 VI 6 39 Va 98 84 Br III 21 59 73. 84 [2] Bhā VIII 23 23-25 [3] Ib II 7 45 5 30 IV 2 18 [4] Ib X 6 22 and 23 [5] Ib VI 18 8 [6] M 146 20 244 26-8 [7] Vi V 12 12-15

Upendradatta—surname of Śuka

Bha II 7 45

Upodghāta(pada)—the third part of the Purāna[1] represents dvāpara yuga and is of 2004 *slokas*[2]

[1] Br I 1 39 III 1 1 IV 4 43, Va 4 13 65 2 103 44
[2] Va 32 62

Ubhayajataka—a Pravara of the Bhārgavas

M 195 31

Ubhayasprsti—R of Śakadvipa

Bha V 20 26

Uma (1)—worshipped for a happy family[1] Her splendour[2] Also known as Ambikā, also Rudrāni[3] In the forest of Sukumāra[4] Consort of Śiva, also Gauri, originally Daksāyani, daughter of Menā and Himavān Original name Aparnā Her garden a śakti[5] The world of *Adhidevatā* for the planet Soma[6] Festivities at her birth[7] Going with her father to Śiva's house, they met Rati weeping on the way *She said that Śiva had burnt down her husband* On this Umā's father did not like the idea of giving his daughter to such an ill-tempered person Umā requested permission to do penance and was allowed Indra at this time thought of the seven sages to bring about Śiva's marriage with Uma The sages were satisfied of her steadfast love to Śiva and had his consent for the marriage, celestial women dressed Umā, as also the god Śiva, amidst divine music, the couple went to the city of Mahāgirinagara and *Brahmā officiated as priest After the marriage they left for* Mandaragiri[8]

Once Umā made a doll with elephant face and dropped it in the Ganges It became a huge figure and was claimed as son by Umā and the Ganges respectively[9] Then Umā

[1] Bha II 3 7 [2] Ib VIII 7 33 VI 17 36 [3] Ib VIII 18 17, III 12 13 [4] Ib IX 1 25 XII 10 4 [5] Br II 25 17 26 44 III 9 1 10 13 and 26 41 17 and 55 60 21 and 27 IV 44 84 M 13 18 9 23 5 Va. 71 2-5. [6] M 84 9 93 13 132 18
[7] M. 154 93-108 [8] M 154 276-496 [9] M 154 502 505

grew a tender *Aśoka* plant when Bṛhaspati and others told her that she would have a real son and that trees and dolls were no satisfaction,[10] once she heard a yell of noise and was told of the play engaged in by Gaṇas, and then her eyes attracted Vīraka She expressed to Śiva for a son like Vīraka Śiva asked her to have him as her child He was sent for and nursed by Umā [11]

Touched by Goddess of Night, she became black in colour Śiva found fault with her and after reproaching him with his past deeds, she left him for penance Vīraka appealed to her when she said she would return as Gaurī She asked Vīraka to see that no lady entered her harem Meanwhile Āḍi son of Andhakāsura entered Śiva's abode in the guise of Umā but was slain by Śiva Hearing from Vayu that a lady entered her home, she cursed Vīraka to be born on the earth, out of her rage came out a lion which Brahma gave to the Goddess of Night, who was asked to leave Umā for the Vindhya hills Now Umā became Gaurī and entered Śiva's abode when Vīraka stopped her, as he did not at first recognise her Convinced of his mother's identity he requested her to recall her curse and was assured of a place in Devagaṇa [12]

While Uma was sporting with Śiva Agni entered the harem in the form of a parrot Noticing this Umā left the bed and Śiva made Agni drink his *vīrya* Out of the scattered *vīrya*, there sprang up a beautiful pond where the six Pleiades bathed and took water in a lotus leaf Blessed by them the Devi got the *garbha* and out of her left side came out Subrahmaṇya [13]

Going through the *Udyānam* again Śiva spoke to her of the greatness of Benares [14] Sati in previous birth [15]

[10] M 154 506-510 [11] M 154 522 555 [12] M 154 588 chap 155-58. [13] M 158 24-48 Va 72 (whole) [14] M 180 20 79 181 6-8 191 113 193 46 [15] Vā 30 71, 54 20 55 42 Br II 13 77

Umā (II)—the goddess enshrined at Vināyaka

M 13 41

Umātunga—a locality fit for performing *srāddha*

Br III 13 87 88, Va 77 81 82

Umāpati—surname of Śiva (Śankara), worship of,[1] destroyer of *Dakṣayajña*[2]

[1] Bhā X 52 43 M 185 24 274 15, Vi V 33 40 and 45 [2] Va 25 2

Umāmahesvara—to be worshipped in *Ādityasayanam* Image of, worship of, either four or two hands, three eyes, clad in elephant's skin, surrounded by Jaya and Vijaya, and also Kārtikeya and Vināyaka

M 55 5 60 42 64 22 260 11 21

Umavanam—in Kailāsa where Śankara assumed *Ardhanarīsvara form*[1] Once Umā requested her lord that whoever might enter her hermitage should be converted to womanhood and that Śiva himself must become a woman in form hence all the creatures in the great forest became women Once Sudyumna came on a hunting tour to the place and became a woman[2]

[1] Va 41 36 [2] Va 85 25 8

Umavrata—a *ṛtvik* at the *yajña* of Brahmā

Va 106 39

Umjika—a son of Yadu

Br *III* 69 2

Urakāma—the son of Aśmaka

Vā 88 178

Uragas—a mythical tribe,[1] brothers of Narmadā, *māyās* relating to[2] Kingdom of,[3] see *Nāgas*[4]

[1] Bha II 6 43 10 38 Br IV 1 155 4 2 M 5 1 6 29 23 39 Va 31 12 34 55 38 5 47 47 100 159 106 59 112 43 [2] Bhā IX 7 2 X. 55 23 [3] M 121 48 [4] Vi. II 5 12

Uragabandha—see *Nagapāsa.*

Vi I 20 4

Uragāriketana—Krsna

Vi IV 13 114

Urageśvaras—Lords of Nāgas, (also *Pannagādhipatis* and *Uragapatis*)

Vi IV 3 5

Uranaka—a ram, Urvaśi loved two and brought them up when she was with Purūravas

Vi IV 6 44

Urahsamkirna bhaumakas—a Janapada of the Bhadra

Va 43 21

Uru—a son of Bhautya Manu

Br IV 1 114

Urukrama—a surname of Hari See Upendra

Bha IV 12 28 VII 11 1 XI 5 26

Urukriya—the son of Brhadrana and father of Vatsavṛddha

Bhā IX 12 10

Uruksaya—the son of Brhadbala, a sage no marriage alliance with Angiras

M 196 29 271 4

Uruksava—the son of Āhārya, wife Viśālā, father of three sons

M 49 38 9
P 31

Uruksavas—the Ksatriya sons of Uruksava, who became Brāhmanas and the best maharsis among Kāvyas

M 49 40

Urugāya—a surname of Hari

Bha. X 6 23, XI 5 26

Urugambhirabuddhi—a son of Indrasāvarni

Bha VIII 13 33

Uruvalka—a son of Ilā and Vasudeva

Bhā IX 24 49

Uruśravas—the son of Satyaśravas and father of *Devadatta*

Bhā IX 2 20

Urusrnga—a boundary hill of Śākadvipa

Bha V 20 26

Urva—the son of Ripumjaya and father of Tigma

Vi IV 21 13

Urvarīvān (I)—a son of Pulaha and Kṣamā

Br II 11 31

Urvarīvān (II)—a son of Sāvarni Manu

Vi III 2 19

Urvaśas—the kingdom of

M 121 47

Urvaśı (I)—an apsaras born of Nārāyana, worshipped for success in love affairs[1] While she was plucking flowers in Badari āsrama Mitra and Varuna saw her, when she gave birth to Agastya and Vasistha[2] Satyadhrti saw her, and she was mother of Śaradvata[3] Heard of the beauty of Purūravas from Nārada, when she came to the earth due to a curse of Mitra and Varuna, and gave enjoyment to him so long as he satisfied her two conditions—keeping her two sheep safe, and not showing himself naked before her except in sexual intercourse When after 64 years she saw him naked one day, she left him He looked for her and saw her at the R Sarasvati playing with her friends At *his request she promised a day's enjoyment with him every* year On her advice he prayed to Gandharvas, and got an Agnisthāli Mother of six sons by Purūravas[4] Returned to Heaven[5]

The Goddess enshrined at Badari[6] When she danced before Indra, she forgot her *abhinaya* and was cursed by Bharata to become an invisible creeper for 55 years on the earth During that time Purūravas was in the guise of Paiśāca After the lapse of the period she bore him 8 sons[7] In the *sabha* of Hiranyakaśipu[8] Mother of six sons by Aila[9] Also *Ūrvaśı* (s v)

[1] Br III 7 16 Bha II 3 6 [2] Bha VI 18 6 IX 13 6, M 201 25 29 Vi IV 5 11-12 [3] Bha IX 21 35 Vi IV 19 65 [4] Bha IX 14 16 42 15 1 XI 26 4 5 and 25 Br III 65 46 66 4 5 Va 2 16 91 4 Vi IV 6 35 78 [5] Bhā XI 4 15 Br IV 33 18 [6] M 13 49 [7] Ib 24 12 33 [8] Ib 161 25 [9] Va 90 45

Urvası (II)—The Apsaras presiding over the month of *Saha*[1] With the sun in the *Hemanta*,[2] in the sun's chariot in *the Margaśirṣa month*,[3] *a Brahmavādini*[4]

[1] Bhā XII 11 41 Br II 23 18 [2] Br I 2 16, Vā 52 18, M 126 19 [3] Vi II 10 13 [4] Br II 33 18

Urvaśī (III)—An Ābhıra *kanyā* who observed the *Bhīmadvādaśī*, and became Urvaśı

M 69 59

Urvasıpulınam—A *tırtha* sacred to Pıtrs

M 22 66

Urvasıramana—a *ksetram* ın Prayaga

M 106 34

Urvī—see *Bhumī* or *Prthvī*, extent 500 mıllıon *yojanas*, foremost of all elements and mother of all beıngs, depth below the surface ıs 70,000 *yojanas* consıstıng of the seven regıons of Pātala

Vı II 4 96 7, 5. 1 2

Urvısa—Bhārabhutı, a varamūrtı

Br IV 44 49

Uluka (I)—the son of Bala, and a rıghteous person, Father of Vajranābha

Br III 63 205

Uluka (II)—a son of Hıranyāksa

M 6 14

Uluka (III)—a son of Sahışṇu of the 26th *dvāpara*

Va 23 213

Ulūka (IV)—a son of Somaśarma, an *avatār* of the Lord

Va. 23 216

Ulūka (V)—a Vıdyādhara chıef ın the Venumanta hıll

Va 39 38

Ulūkas—son of Bhāsı, owls as chıldren of Śukī,[1] of Tāmrā lıne[2]

[1] Br III 7 455 M 6 31 237 12 240 18 [2] Vi. I 21. 16

Ulūkajit—a son of Dhūmini, sister of Bhaṇḍa, served as a commander Bhaṇḍa, and killed by a Devī of Lalitā

Br IV 21 84, 28 6, 38 and 100

Ulūkikā—Life sucked out by infant Kṛṣṇa

Bha II 7 27

Ulūkī—a mindborn mother

M 179 15

Ulukhala (I)—the mortar, pregnant Diti not to sit on,[1] child Kṛṣṇa tied to by Yaśodā[2]

[1] M 7 38 [2] Vi V 6 14 and 16

Ulūkhala (II)—a *lekha* on this wooden mortar and the honouring of *Udapātra* are details of the *śrāddha* connected with the Āśvalāyanins

Vā 75 28

Ulūkhalas (*Ulūkhali*) a group of Piśācas (also *Ulukhalikas*)—Hidden eyes and long tongues, wearing *Ulūkhala* for ornaments

Br III 7 378 and 393 Vā. 61 46, 69 274

Ulukhalaka—a pupil of Kṛta

Br II 35 52

Ulūkhalikas—see *Ulūkhalas*

Br III 7 392

Ulūta—a northern kingdom.

Br II 16 48

Ulupas—Trayārṣeyas

M. 198 5.

Ulūpī—the queen of Arjuna and mother of Irāvān[1] A Nāgakanyā[2]

[1] Bha IX. 22 32 [2] Vi IV 20 49

Ulkacā—a daughter of Khasā and a Rākṣasī

Br III 7 138

Ulkamukha—a Rākṣasa having his city in the third talam (Vitalam-*Va P*)

Br II 20 29, Vā 50 28

Ulkāmukhī—a mindborn mother

M 179 24

Ulbana—one of the seven sons of Vasiṣṭha and Ūrjā

Bhā IV 1 41

Ulbam—womb of the *anda*, became cloud

M 2 33

Ulmuka (I)—a son of Cākṣusa Manu and Naḍvalā His queen was Puskarini Father of six sons

Bhā IV 13 16 17

Ulmuka (II)—a friend of Jarāsandha, who was stationed at the eastern gate of Mathurā when it was beseiged

Bhā X 50 11 [2]

Ulmuka (III)—a son of Balarāma (Baladeva) and Revati, fought with his kinsmen at Prabhāsa, deluded by Kṛṣna

Bhā XI 30 17, Br III 71 166, Vi IV 15 20 V 25 19

Ullekhanam—thrice for Pitrs and once for gods

Vā 75 16

Uśadratha—the son of Titiksu, a famous king of the east

Br III 74 25, Va 99 25

Uśanas (I)—a son of Dharma Performed a hundred *Aśvamedha* sacrifices Father of Rucaka

Bha IX 23 34

Uśanas (II)—the son of Bhava and Dhātrī (Osā-*Vā P*).

Br II 10 77, Vā 27 50

Uśanas (III)—a son of Suyajña, and a performer of 100 *Aśvamedhas*, father of Marutta

Br III 70 23-4, M 44 23

Uśanas (IV)—The preceptor of the Daityas and Asuras,[1] on Śiśumāracakra;[2] disciple of the father of Brhaspati and leader of a side of Soma (Pārsni);[3] father of Devayānī, by his curse Yayāti could not enjoy his youth to the full and hence requested his sons to give their youth in exchange for his old age[4] Praised Amarakanṭakakṣetra,[5] a sage,[6] see *Śukra*

[1] Vā. 3 5, 62 80, Vā 65 74 [2] Bha V 23 7 [3] Vā 90 30 [4] 65 84 93 30, 103 59 [5] Va 77 14 [6] Va 30 85, 59 90

Uśanas (V)—a son of Gokarna, the *avatār* of the 16th *dvāpara*

Vā 23 173

Uśanas (VI)—the son of Prthuśravas, performed 100 *Aśvamedhas*

Vā 95 23

Uśanas (VII)—the planet Venus above Budha, above is Angāraka

Vi II 7 7-8

Uśanas (VIII)—the Vedavyāsa of the third *dvāpara*,[1] an author on *Nitiśāstra*;[2] on the efficacy of *tapas*;[3] jealous of Bṛhaspati joined Candra in the Tārakāmaya war and acted as Pārṣnigrāha[4]

[1] Vi. III 3 12 [2] Vi I 19 26 [3] Vi I 12 98-103 [4] Vi IV 6 12

Uśanas (IX)—the son of Pṛthutama, he performed 100 *Aśvamedhas*, father of Śitapu

Vi IV 12 8 9

Uśanā (*Ruśanā*-Burnouf)—one of the queens of Rudra

Bhā III 12 13

Uśika (I)—the son of Kṛti, and father of Cedi

Bhā IX 24 2

Uśika (II)—the twelfth *kalpa*

Va 21 32

Uśigagni (*potogni*)—a name of Kavi located at Naisthīya (Uśirāgni-*Vā P*)

Br II 12 30, Vā 29 29

Uśija (I)—*a sage by tapas, elder brother of Bṛhaspati* who had sexual intercourse by force with Uśija's wife when pregnant Hence Bṛhaspati cursed that son to be perpetually ignorant (*dīrghatamas*),[1] Mamatā was his wife[2] A pravara of Angiras

[1] *Br II 32 99 III 74 36-46 M 49 17* [2] *M 48 32 196 11*

Uśija (II)—a son of Angırasa, hence a branch of Angırasa

Va 65 100, 106

Uśitı—a son of Atharvan Angıras

Br III 1 105

Uśīnara—Had Śıbı, grandson of Yayātı for son A son of Mahāmana, had five queens of rājarsı famılıes, each of whom bore a son, (four sons, Śıbı and others, *Br P*)

Bha I 12 20, IX 23 2 3 Br III 74 17, M 42 19, 48 15-18, Va 99 18 19, Vı IV 18 8-9

Uśīnaras (I)—a sage who went to Syamantapañcaka for solar eclıpse

Bhā X 82 13

Uśīnaras (II)—a trıbe of whıch Suyajña was a kıng

Bhā VII 2 28 X 82 13

Usırabındu—a mt near Mandara hıll, people here felt the ınfluence of Hıranyakaśıpu

M 163 87

Uṣas (I)—the wıfe of Vıbhāvasu, mother of Vyuṣṭa and two other sons

Bhā VI 6 16

Usas (II)—Nıght a mınd-born mother

M 179 20, Va 50 161

Uṣas (III)—created by Brahmā from hıs feet,[1] camels belongıng to the Tāmra lıne[2]

[1] Vi I 5 49 [2] Vi I 21 17
P 32

Usā—the daughter of Bāna and granddaughter of Balı got enamoured of Anıruddha whom she saw ın a pıcture and requested her maıd to arrange for her marrıage wıth hım, she saw Umā dallyıng wıth Śıva and asked of her marrıage whıch Umā saıd wıll be to hım whom she would see ın a dream So she saw Anıruddha ın a dream on a *Vaıśākha Śukla dvādaśī*, by the aıd of Cıtralekhā, he was taken to her chamber ın secret Also *Ūsā* (s v).

Vı V 32 7-30

Usıta—and thırty-two other devas from the Sumanasa group.

Va 100 91-2

Ustrakarnas—a trıbe

Vā 47 52

Ustramukhas—created by Daksa.

M 4 53, 6 33

Usna (I)—a son of Dyutımat, wıth hıs kıngdom by name Uṣna

Br II 14 22 and 25, Va 33 21-22, Vı II 4 48

Uṣna (II)—a regıon of Krauñcadvīpa

Br II 19 72, M 122 85, Va 49 66

Usna (III)—the son of Nırvaktra

Vā 99 272

Uṣna (IV)—the son of Nıcaknu and father of Vıcıtraratha.

Vı IV 21 9-10

Uṣnatīrtha—at the Vındhyas sacred to Abhayā

M 13 42.

Uṣṇā—a *Kalā* that gives energy to Agni.

Br. IV. 35. 83.

Usnik—a poetic metre; a horse of the sun's chariot. ṣ

Bhā III. 12. 45; XI. 21. 41, Br. II. 22. 72, M. 125 47, Vā. 51. 65, Vi II. 8 5

Uṣmapas—a class of Pitṛs to be given oblation after bath;[1] propitiated every new moon; to them *Kṛṣnapakṣa* a day and *Śuklapaksa* a night.[2]

[1] M 102. 20, 141 20, Vā. 30. 100. [2] Vā. 56. 21. 87

Uhākās—a class of sages.

M. 200. 9.

Usā—the daughter of Bāna and granddaughter of Balı got enamoured of Anıruddha whom she saw ın a pıcture and requested her maıd to arrange for her marrıage with hım, she saw Umā dallyıng with Śıva and asked of her marrıage which Umā saıd will be to hım whom she would see ın a dream So she saw Anıruddha ın a dream on a *Vaıśākha Śukla dvādaśī*, by the aıd of Cıtralekhā, he was taken to her chamber ın secret Also *Ūsā* (s v)

Vı V 32 7-30

Usıta—and thırty-two other devas from the Sumanasa group

Vā 100 91-2

Ustrakarnas—a trıbe

Va 47 52

Usṭramukhas—created by Daksa

M 4 53, 6 33

Usna (ı)—a son of Dyutımat, with his kıngdom by name Uṣna

Br II 14 22 and 25, Va 33 21-22, Vi II 4 48

Uṣna (ıı)—a regıon of Krauñcadvīpa

Br II 19 72, M 122 85, Va 49 66

Usna (ııı)—the son of Nırvaktra

Va 99 272

Uṣna (ıv)—the son of Nıcaknu and father of Vıcıtraratha

Vı IV 21 9-10

Uṣnatīrtha—at the Vındhyas sacred to Abhayā

M 13 42

Ūrjā (VI)—the son of Sudhanvā, the powerful.

Vā. 99. 225.

Ūrja (VII)—one of the seven sages of Svārociṣa epoch.

Vi. III. 1. 11.

Ūrja (VIII)—the son of Śuci and father of Śatadhvaja.

Vi. IV. 5. 30-31.

Ūrja (IX)—a *grāmaṇi* with the sun in the spring.

Vā. 52. 4.

Ūrjavaha—the son of Muni; father of Sanadvāja.

Br. III. 64. 20; Vā. 89. 19.

Ūrjaśrī—a queen of Śaradṛtu.

Br. IV. 32. 34.

Ūrjas (I)—a son of Vasiṣṭha and a sage of the Svārociṣa epoch.

Br. II. 36. 17.

Ūrjas (II)—one of the ten branches of the Harita group of devas.

Vā. 100. 89.

Ūrjastambha—a sage of the Svārociṣa epoch.

Bhā. VIII. 1. 20.

Ūrjasvatī (I)—a daughter of Priyavrata and Barhiṣmatī; wife of Śukra, and mother of Devayānī.

Bhā. V. 1. 24 and 34.

Ūrjasvī—a son of Bhautya Manu.

Br. IV. 1. 115.

Ūrjja—a Sudhāmana god

Br II 36 28

Ūrjjanta—the sacred hill where was Vasiṣṭha's *āśrama*

Br III 13 53

Ūrjjā—the wife of Daksa.

Vi I 7 7

Ūrj(j)ā—a daughter of Dakṣa and wife of Vasiṣṭha, *mother of* Citraketu *and six other sons besides a daughter* Puṇḍarikā

Bhā. IV 1 40, X 39 55, Br II 9 52 and 56, 11 39 Va 10 28, 32, 28 34, Vi I 7 25, 10 12

Ūrjāvatī—wife of Prāna—a Vasu

Bha *VI 6 12*

Ūrjjās—one of the 14 *ganas* of Apsaras, born of Agni

Br III 7 19

Ūrjita—a son of Kārtavīrya Arjuna

Bhā IX. 23 27

Ūrna (I)—the Yakṣa presiding over the month *Puṣya*

Bhā XII 11 42

Ūrna (II)—(c) a mountain kingdom

M 114 56

Ūrnas—a hill tribe

Br II 16 67

Ūrnā (I)—the queen of Citraratha and mother of Samrāṭ

Bhā. V *15 14*

Ūrnā (II)—had six sons through Marīci

Bhā X 85 47

Ūrnanābha—one of Danu's sons

Vā 68 9

Ūrnanābhi—Trayārseya pravara

M 197 6

Ūrnayu—a Mauneya Gandharva with *Hemanta* sun

Br II 23 17, Va 52 17, 69 1 Vi II 10 14

Ūrnāśas—a piśāca clan

Vā 69 264

Ūrdhvaketu (I)—the son of Sanadvāja, and father of Aja

Bha. IX 13 22

Urdhvaketu (II)—one of the eleven Rudras

Va 66 69

Ūrdhvakēśa—a son and commander of Bhanda

Br IV 21 81 26 47

Ūrdhvakesā(i)—a svara śakti

Br IV 44 56 *and* 85

Ūrdhvaga—a son of Krsna and Mādrī

Bhā X 61 15

Ūrddhvadrṣṭi—the son of Śveta the Vānara, and father of Vyāghra and others

Br III 7 180, 205

Ūrdhvapundram—a caste mark on the forehead

Br IV. 38 22

Ūrdhvabāhu (I)—a sage of the Raivata epoch, a son of Vasiṣṭha and Ūrjā

Bhā VIII 5 3, Br II 11 41, 36 62, Vi III 1 22

Ūrdhvabāhu (II)—a son of Ūrja and Vasiṣṭha

Vi. I 10 13

Ūrdhvabhāga of Anda—above Brahmaloka 4 crores, 11 *niyutas*

Va 101 143

Ūrdhvamaru—a region of the west watered by Sindhu

Br II 18 49, Va 47 46

Ūrdhvaroman—a hill of Kuśadvīpa

Bhā V 20 15

Ūrdhvasrotas—relates to creation of *Bhauta sarga*, after *Tiryak srotas*, the seventh *mānusa sarga*, the sixth being *daivata*

Br I 5 57, III 7 474 Va 6 48 51

Ūrdhvāyanas—a class of people in Plakṣadvipa

Bha. V 20 4

Ūrmimāli—an elephant

Br III 7 346

Ūrmiṣadkam—the six *ūrmis* or waves as obstructing the knowledge of *Brahman*—hunger, thirst, sorrow, stupefaction, decay and death

Vi I 15 37

Ūrmī—a son of Soma

Br III 3 23, Vā 66 23

Ūrva (I)—the son of Purañjaya, a sage who practised true *brahmacarya*, put his thigh into the fire and churned it with *kuśa* grass, out of that came the fire Aurva, which he gave to Hiranyakaśipu as a weapon

M 50 85 175 23-48, 69-71

Ūrva (II)—a *mantrakrt*

M 145 99, 196 26

Ūrvaśi—born out of the thigh of Nārāyana (See *Urvaśī*)

Va 69 51

Ūṣā—(also *Uṣā*, s v) Daughter of Bāna Her companion was Citralekhā Dreamt one night that she was sleeping with Aniruddha Informed her friend of the dream but could not give Aniruddha's name Citralekhā drew pencil sketches of all gods and men and showed them to her one by one Seeing Aniruddha's she identified him At this Citralekhā flew through air and brought Aniruddha to her room unnoticed by others Ūṣā was enjoying his company The guards who got scent of this reported to Bāna who imprisoned Aniruddha In course of time she married Aniruddha and went to his home with the approval of Bāna

Bhā X 61 23 [9] 62 1-35 63 50

Ūṣmapas (I)—a Pārāśāra clan

Vā 70 87

Ūṣmapas (II)—a class of Pitrs

Br II 27 111, 29 93
P 23

Ūsmayas—a class of Pitrs

Br II 28 23

Ūsmādas—a Parāśara clan

Br III 8 95

Ūsija—a son of Śveta, an *avatāra* of the Lord

Vā 23 205

Ūham—a portion of *Sāma Veda*

Br II 35 72

Ṛkṣa (VI)—a son of Devātithi and father of Bhimasena

VI IV. 20 6-7.

Ṛkṣas (I)—the mount where Atri performed penance for the birth of a son, a *kulaparvata* of Bhāratavarṣa[1] To this Kṛṣṇa went in search of Prasenajit, also *Rksagiri* and *Ṛksaparvata* near the Narmadā,[2] rivers originating from[3]

[1] Bha IV 1 17 [2] Bha V 19 16, Br II 16 18 III. 70 32, 71 39, Va 45 89, 95 31, Vi II 3 3 [3] Va. 45 101, 98 101.

Ṛkṣas (II)—a vānara tribe, born of Mṛgamandā and Pulaha.

Br III 7 174, 319, 22 22, 26 30 & 34

Ṛkṣagiri—See *Ṛkṣas.*

Bha V 19 16

Ṛkṣamandalam—the region of stars

M. 125 36, 246 55

Ṛkṣarajasa —(simply *Ṛkṣa*) is *Jāmbavan*

Br III 1 58, 71 35

Ṛkṣavanta—Mt occupied by Jyāmagha son of Rukmakavaca; a *kulaparvata*

M 44 27-32, 114 17

Ṛkṣāni—all of the moon, the road of Rksas in the *mandalam*

Va 50 102, 53 69, 73

Rg Veda—imparted to Paila by Vyāsa Paila arranged it in two parts and assigned them to Indrapramati and Bāskala The latter divided that into 4 *śakhas* which were imparted respectively to Bodhya, Agnimātara, Pārāśari, and Yājnavalkya But Indrapramati gave it intact to his pupil

Manḍukı who taught ıt to hıs son who ın hıs turn to hıs son and so on[1] Served as a horse for the charıot of Trıpurarı[2] Present wıth *pada* and *krama* ın *Varunı Yajna*[3] One *matra*[4] Part of Vısnu[5]

[1] Bha 1 4 21 Br II 34 14 30 Va 32 2 Vı III 4 8 13 16-25 [2] M 133 31 [3] Va 65 24 [4] Va 26 17 [5] Vı V 1 37

Rca (ı)—the Brahmarsıs superıor to the clan of Pratyangırasa one learned ın *Rk* becomes versed ın the Vedas

Va 66 78

Rca (ıı)—from the first face of Brahma

Vı. I 5 53

Rca (ııı)—the son of Pratyangırasa

Vı I 15 136

Rcı (ı)—the wıfe of Apravana

Br III 1 94

Rcı (ıı)—the wıfe of Anuha

Va 99 179

Rcıka (ı)—the son of Nahusı (Aurva) and father of Jamadagnı by Satyavatı the sage who marrıed Gādhı s daughter by payıng a prıce of a thousand whıte horses with one black ear (See *Satyavatı*) A *mantrakrt*[1] com pared to Dhıṣṇı fire Blessed hıs wıfe wıth a *caru* and hıs mother ın law wıth another for the bırth res pectıvely of a Brahmaṇa and a Kṣatrıya son Hıs wıfe wrongly took that ıntended for her mother She gave bırth to Jamadagnı and became converted as Kauśıkı rıver[2] father of two other sons Śunahsepa and Śunahpuccha[3] had 100 sons who ın turn had 1000 sons—all Bhargavas[4]

[1] Bha IX 15 5-11 Br II 13 95 32 104 III 1 95 25 83 [2] Br III 21 19-22 66 37-40 IV 7 13 34 Va 65 93 91 66-86 [3] Va 91 66 92 Br III 66 64 [4] Va 65 92-95

Ṛcīka (II)—a son of Śikhaṇḍi, an *avatār* in the eighteenth *dvāpara*.

Vā 23 183

Ṛcīka (III)—a son of Sutāra the lord of the second *dvapara*

Va 23 121

Ṛcīkatanaya (*Jamadagni*)—the sage presiding over the month of *Iṣa*

Bhā XII 11 43

Ṛjadasa—a son of Devakī and Vasudeva, killed by Kamsa.

Vi IV 15 26-7.

Ṛjīsah—the 18th Vedavyāsa

Br II 35 121 Bha IX. 24 54

Ṛjudāya—a son of Devakī killed by Kamsa

Br III 71 175

Ṛjvī—a *śakti*

Br IV 44 75

Ṛna—is threefold for a *dvija*—to gods, to *pitrs* and to sages[1] Vasudeva is asked by sages to perform a sacrifice to please gods[2]

[1] Va 77 106, 108 76 and 89, 110 60 111 29 and 31 [2] Bha X 84. 39-40

Ṛnatīrtha—in the Narmadā

M. 191 27

Ṛṇapramocanam—a *tīrtha* on the north of the Yamunā, and south of Prayāga

M. 107 20

Ṛṇamocanam—a *tīrtha* sacred to Pitṛs

M 22 67

Ṛṇavat—a sage, not to have marital alliance with Viśvāmitras

M 198 19

Ṛta (I)—a son of Cākṣuṣa Manu and Nadvalā

Bhā IV 13 16

Ṛta (II)—the son of Vijaya and father of Sunaka (Sunaya-Vi P)

Bhā IX 13 25-26, Va 89 22 Vi IV 5 31

Ṛta (III)—a Tuṣita god

Br II 36 12

Ṛta (IV)—a Sukha god

Br IV 1 18

Ṛta (V)—the 12th Manu of the future

M 9 36

Ṛta (VI)—a son of Angiras

M. 196 2

Ṛta (VII)—one of the names of the third *Marut gana*

Va. 62 43, 67 126

Ṛtajit (I)—a Gandharva with the *Śiśira* sun

Br II. 23 23

Ṛtajit (II)—a Marut of the second *gaṇa*

Br III 5 93, Va 67 124

Ṛtajit (III)—a *grāmaṇī* with the sun in the months of *Maśi* and *Panguni*

Va 52 22

Ṛtajit (IV)—an Yakṣa, residing in the sun's chariot during *Māgha*

Vi II 10 16

Ṛtañjaya—the name of Vyāsa in the eighteenth *dvāpara* *Śikhaṇḍi*, the *avatār* of the lord

Vā 23 181

Ṛtathyas (Śāradvatas)—after king Śāradvata, belonging to the family of Gautama

Va 99 205

Ṛtadhāman (I)—a name of Indra in the epoch of Rudrasāvarni

Bhā VIII 13 28, Br IV 1 91

Ṛtadhāman (II)—a son of Kanka and Karnikā

Bhā IX. 24 44

Ṛtadhāman (III)—the 13th Manu of the future

M 9 36

Ṛtadhāman (IV)—Indra of the 12th or Ṛtusāvarṇa Manu.

Vā. 100 95

Ṛtadhvaja (I)—see *Dyumat*

Bhā IX. 17 6

Rtadhvaja (II)—a chief *siddha* Goes about the world to impart knowledge

Bhā VI 15 15

Rtadhvaja (III)—the name of Pratardana

Vi IV 8 14

Ṛtanas—a name of the Varsanādi or ray of the sun

Vā 53 20

Ṛtam (I)—a god of *Ābhutarayas* group

Br II 36 55

Ṛtam (II)—a name for *samvatsara,* and *Rtus* from *Rtam*

Va 30 21

Ṛtambhara—a R of Plaksadvipa

Bhā V 20 4

Ṛtavaka—an Angirasa and *mantrakrt*

Br II 32 107

Ṛtavratas—a class of people in *Sākadvīpa*

Bhā V 20 27

Rtasena—the Gandharva who presides over the month of *Saha*

Bha XII 11 41

Ṛtu (I)—a Sutapa god

Br IV 1 14

Ṛtu (II)—an Amitābha god

Br IV 1 16

Rtu (III)—wife Samatti, with the sun in the *Hemanta*

Va 28 31, 52 16

Ṛtu (IV)—one of the twenty Sutapa *ganas*

Va 100 15

Ṛtus—six in number,[1] due to the movements of the sun,[2] representation of *pitṛs* and *pitāmahas*;[3] sons of Brahmā,[4] sons of Nimi,[5] fathers of five *ārtavas*, considered as *pitāmahas* while *ārtavas* are *pitrs*;[6] duration of each, two months,[7] three *rtus* make one *ayanam*,[8] their locale, *masa* and *ardhamasa*,[9] are Agni,[10] prayed to in *srāddha*,[11] sang and danced at the marriage of Umā,[12] characteristics of[13]

[1] Vā 30 4, Br II 13 4 [2] Va 3 14 23 106 31 26, 62 48, 66 38, Br II 21 126, 153, 24 57 [3] Br *II* 13 8, 23 76, 28 16 17, *III* 1 59, 72 30, Va 30 7 [4] Br *II* 13 12 [5] Br II 13 18 [6] Br II 13 18 20, 23 Va 30 18, 24-25 [7] Br II 13 17 [8] Br II 13. 114 [9] Va. 30 12 [10] M 141 14 and 57 [11] M 16 39 [12] M 154 492 [13] M 229 13-26

Ṛtukalpa—the sixth kalpa

Va 21 30

Ṛtukulya—a R. of the Mahendra hill

Va 45 106

Ṛtudhaman (I)—Sujyoti Agni; in *audambari*

Br II 12 24, Va 29 23

Ṛtudhaman (II)—Indra of the XIIth epoch of Manu

Vi *III* 2 33

Ṛtudhvaja—a surname of Rudra

Bha III 12 12

Ṛtuparna—the son of Ayutāyus and a friend of Nala Taught Nala the secret of gambling and was in turn instruct-

ed in *Aśvavidyā* Father of Sarvakāma called a second Nala, (learnt the secrets of dice from Nala *Vi P*)

Bha IX 9 17, Br III 63 173, M 12 46, Va 88 173 74, Vi IV 4 37 8

Rtuputra—the five *ārtavas*

Va 31 50

Ṛtupravahana—a Nadiputra and Dhiṣṇi Agni

Vā 29 18 26

Rtumat—the pleasure garden of Varuna in the Trikūta hill

Bha VIII 2 9

Ṛturagni—a name of *Samvatsara,* brought forth sons, Rtus, the latter *ārtavas*—all *Pitrs* and *Pitāmahas,* the five years are *Prapitāmahas*

Va 56 14-15

Ṛtusavarna—(Sāvarni) a son of Rudra a son of the 12th period

Va 100 86

Rteyu—a son of Raudrāsva and father of Rantibhāra

Bha IX. 20 4 & 6

Ṛtesu—a son of Raudrāsva and father of Antināra

Vi IV 19 2-3

Ṛtvik—the *karma* performed with a view to attain fruits, the performer has a round of births and deaths (*śmasanam*), even sages were desirous of offspring in the *dvāpara*

Va 50 210-6

Ṛthu—a rājarṣı becomıng a Brāhmana

Vā 91 116

Ṛddhı (ı)—the wıfe of Kubera, a *Brahmakala*, mother of Nalakūbara

Br III 8 46, IV 35 94, Va 70 41

Ṛddhı (ıı)—a deıty attendant on Vınāyaka

M. 260 55

Rdvıdusī—a *saktı*

Br IV 44 85

Ṛbhavas—one of the five groups of gods of Cāksusa epoch

M 9 24

Ṛbhu (ı)—*a son of* Brahmā, *one of the first two created*, the other Sanatkumāra, a *sıddha* who knows the *mayā* of Harı[1] A resıdent of Tapoloka[2] teacher of Nıdāgha, ımparted to hım the essence of true knowledge after partakıng of meals wıth hım, once agaın met Nıdāgha after *1000* years, *ınıtıated hım ınto the mysterıes of Advaıta* and *dısappeared*[3]

[1]Bhā II 7 43, IV 8 1, VI 15 12 Va 9 106, 24 79 [2]Br III 36 6 IV 2 24, 35 and 214 Va 101 26, 37 and 212, Va 25 92 [3]Vı II 15 2 34, 16 (whole)

Rbhu (ıı)—heard the *Vışnu Purana* from Brahmā, communıcated to Prıyavrata

Vı VI 8 43

Ṛbhus (ı)—a class of gods resıdent ın Bhuvarloka[1] specıally created by Bhrgu to put down the *Pramatha* and other *ganas* ın the sacrıfice of Daksa Followers of Indra,[2] of Cākṣuṣa epoch[3]

[1]Va 101 30 [2]Bha IV 4 33 VI 7 2 10 17 [3]M 9 24

Ṛbhus (II)—gods of the Vaivasvata epoch, came to Dvārakā with other gods to ask Krsna to go back to Vaikuntha

Bha VIII 13 4, XI 6 2

Ṛsabha (I)—a sage about whose welfare Arjuna is asked by Yudhisthira

Bha I 14 31

Ṛsabha (II)—a follower of Vrtra in his battle with Indra

Bhā VI 10 19

Ṛsabha (III)—a son of Indra and Paulomī

Bhā VI 18 7

Ṛsabha (IV)—a manifestation of Hari in Daksasāvarni epoch Born of Āyusmat and Ambudhārā, engaged in *dhyanamārga*

Bha VIII 13 20 Va 23 143, 146

Ṛsabha (V)—a son of Kuśāgra, and father of Satyahita

Bhā IX 22 6-7 Vā 99 223

Ṛsabha (VI)—a playmate of Krsna

Bhā X 22 31

Ṛsabha (VII)—identified with the sun

Bhā XII 6 68

Ṛsabha (VIII)—the son of Nābhi and Sudevī (Merudevī according to *Vi*, *Vā* & *Br P*) An *avatar* of Viṣnu, eldest of all Kṣatra A *Paramahamsa* Had a hundred sons of whom Bharata was the eldest[1] Nine of these became rulers of the nine *dvīpas* of the world Eightyone

of them became addicted to *Karma tantra*, and the remainder nine became sages[2] Indra grew jealous of him and stopped rains in his kingdom Ajanābha But Ṛṣabha, invoked rains by yogic powers[3] As king married Jayanti, bestowed on him by Indra, who gave birth to 100 sons Under Ṛṣabha, his kingdom flowed with milk and honey Once he went to control Brahmāvarta and proclaimed the importance of self-control and discipline to his sons and to the world at large Installed Bharata on the throne, renounced life and became a wandering mendicant Finding the world opposed to his yoga practice he adopted the vow of a python (*ajagaram*) by which he ate, chewed, drank and passed water all lying down By his yogic powers he wandered through Konka, Venka, Kutaka, S Karnāṭa, and was consumed by forest-fire By listening to his story, devotion to Hari was increased His path was followed by Sumati,[4] took to the third *asrama* at Pulaha's hermitage and lived there until his death[5]

[1] Br II 14 60 62 Bha II 7 10, XI 4 17, Vi II 1 27, Va 33 50 51 [2] Bha XI 2 15 20 [3] Ib V 3 (whole) 4 1 3 [4] Ib V 4 8-19 chap 5 (whole), 6 6 19, 15 1, Va 33 51 [5] Vi II 1 28-31

Ṛṣabha (IX)—a son of Angiras, and a sage of the Svārocisa epoch, a *mantrakrt*

Br III 36 17, Va 59 100

Rsabha (X)—a son of Sudhanvan

Va 65 102

Ṛṣabha (XI)—a danava with *manusya* dharma

Va 68 15

Ṛṣabha (XII)—a *rtvik* at Brahma's *yajña*

Va 106 37

Ṛsabha (XIII)—a mountain on the north base of Meru but in Bhāratavarsa, sacred to Hari and visited by Balarāma,[1] entered the sea[2]

[1] Bhā V 16 26, 19 16, X 79 15, M 163 78 Vi II 2 30
[2] M 121 72, Br II 18 75

Ṛsabha (XIV)—an elephant at one of the four cardinal points to maintain the balance of the worlds

Bhā V 20 39

Ṛsabha (XV)—*svara* (auspicious), when heard by a king starting on an expedition, the second of the seven notes of the Hindu gamut

M 243 21, Va 21 34, 86 37

Ṛsabha (XVI)—the fifteenth *kalpa*, here came into being *Rsabhasvara*

Va 21 33 34

Ṛṣabha (XVII)—another name for the Sumanā hill of Plakṣadvipa

Va 42 19, 49 11

Ṛṣabhas—a class of people in Krauñcadvipa

Bha V 20 22

Ṛsabha (I)—a R from Vindhya hills

M 114 27

Ṛṣabha (II)—a R from the Ketumāla country

Va 44 19

Rsa—a daughter of Krodhavaśā, and a wife of Pulaha Had five daughters after whom came the *Maina gana*

Br III 7 172 & 413 Va 69 289-291

Ṛṣi (ety)—got the *mantras* by the pupil of the eye, by observation, by accident and by past and future events Five groups are distinguished *avyaktātma, mahanatmā,* (also *mahātma*), *ahamkaratmā, bhūtatmā* and *Indriyatma,* also *Brahmarsis, devarsis, Rajarsis, maharsis, saptarsis, Ṛṣikas*—all *mantravits*[1]

Milked the cow Earth when Soma acted as calf, Brhaspati was the milkman, the vessel being the Vedas and the essence *tapas*,[2] cursed by Mahādeva in the Svāyambhuva epoch and freed from it in the Vaivasvata[3]

Agnihotra Ṛṣis procreate for the world and establish *Dharma* in it, live in the *Pitryana Grhamedhi Ṛṣis,* 88,000, live in the southern path of the sun till the end of the world,[4] quality of immanence in them, kinds of,[5] place of 8000 sages[6]

[1] Br II 32 70-95 33 32, 34 35 89 & 95 M 123 29 145 81-89 Va 59 87 [2] M 10 16 7 [3] M. 195 3 [4] M 124 98 100, 102 4 [5] Vā 5 35, 49 126 59 63 [6] Br II 7 180

Ṛṣi—Paramarsi, Ṛsita Maharsis, Rsikas, Ṛṣiputrakas, Srutarsis and *Ṛsijāti*, ety of

Va 59 79-87

Rsis—blessed Pṛthu[1] Divine ascetics[2] Went to Dvārakā to see Krṣna[3] Sing in praise of the sun[4] Born in the form of cows when Hari manifested himself as Kṛṣna[5] (See *Ṛṣi*) The seven of the Vaivasvata epoch were Viśvāmitra, Jamadagni, Bharadvāja, Śaradvān Atri, Vasumān, Vatsāra-Kaśyapa[6] Relations of, with gods and Pitṛs[7]

[1] Bha IV 15 19 19 18 [2] Ib III 20 52-3 VII 8 37 and 43, VIII 5 39 14 8 X. 72 8, 74 37 [3] Ib XI 6 3 [4] Ib XII 11. 47 [5] Ib X. 1 23 [1] [6] Vā. 64. 24 28 [7] Ib 62 21

Ṛṣi(i)kas (i)—a kingdom watered by *Hlādini*

[1] Br II 18 54, M 121. 53

Ṛṣi(ī)kas (II)— (see *Ṛṣikas*)[1] Sons of sages by several union[2]

[1] Br II 32 91 & 103, 33 27 Vā 47 51 [2] M 145 86, Va 59 84 94

Ṛṣikanyā—a *tīrtham* on the Narmadā

M 194 14

Ṛṣika—a R originating from the Śuktimati

Va 45 107

Ṛṣikulyā—a R in Bhāratavarṣa from the Śuktimat hill (Mahendra—*Br*, *M* and *Vi P*)

Bhā V 19 18 Br II 16 37-38 M 114 31 Vi II 3 13-14

Ṛṣija—a *mantrakṛt*, son of Surūpā and a gotrakāra

M 145 105, 196 4

Ṛṣitīrtham—a place on the Narmadā Here Tṛnabindu got rid of his curse

M 191 22 193 13 4

Ṛṣiputras—rearrange the Vedas as *mantras* and *Brāhmanas*, and *svara* and *varna*

Va 58 12 59 84 and 86

Ṛṣiputrakas—sons of Ṛṣikas—composers of *Brahmanas* and the *Kalpa*, authors of *Dharmasāstras*,[1] modify the Vedic texts by introducing changes[2]

[1] Br II 32 93 31 12 22, M 145 87 [2] Va 58 12 59 84-86

Ṛṣiprakṛtis—three, *Brahmarsi*, *Devarṣi* and *Rājarsi*

Va 61 80 Vi III 6 29
P 35

Ṛṣivāsa—a son of Devakī and Vasudeva; killed by Kaṁsa.

M. 46. 13.

Ṛṣīvat—Pañcārṣeya.

M. 196. 50.

Ṛṣya—the son of Devātithi, and father of Dilīpa.

Bhā. IX. 22. 11.

Ṛṣyanta—the son of Upadānavī.

M. 49. 10.

Ṛṣyamūka—a hill in Bhāratavarṣa.

Bhā. V. 19. 16.

Ṛṣyavat—a mt. from which several rivers originate.

M. 114. 23-26.

Ṛṣyaśṛṅga (I)—a sage of the eighth *manvantara.*

Bhā. VIII. 13. 15; Vi. III. 2. 17.

Ṛṣyaśṛṅga (*Kaśyapa*) (II)—married Śāntā, the adopted daughter of Romapāda. Superintended the *Iṣṭi* of Daśaratha to propitiate Indra and blessed Daśaratha with issue.[1] The son of a deer, became the plaything of dance, song, etc.[2] *Gave son Caturaṅga to Lompāda-Daśaratha.*[3] Blessed his son with a son;[4] one of the seven sages.[5]

[1] Bhā. IX. 23. 8-10. [2] Ib. XI. 8. 18. [3] M. 48. 96. [4] Vā. 99. 104. [5] Vā. 100. 11.

L

Ḷṛkārikā—a *śakti.*

Br. IV. 44. 85.

E

Eka—the son of Raya

Bha IX 15 2

Ekakarnas—the kıngdom of

M 121 53

Ekacakra—a son of Danu

Bha VI 6 31 Br III 6 7 M 6 19, Va 68 7 Vı I 21 5.

Ekachatra—'one umbrella' of Mahāpadma

Br III 74 140

Ekajatı—Śudras

M 227 72 82

Ekata—a son of Brahma came to see Krṣna at Syamantapañcaka

Bha X 84 5

Ekadanta—an attrıbute of Vıghnesa

Br III 42 8 39 IV 44 66

Ekaparna—one of the three daughters of Mena and Hımavan wıfe of Asıta (Sıta—*M P*) and mother of Devala performed penance under a banyan tree, lıved on a sıngle leaf once ın every 2000 years

Va 72 7 Br III 8 32 9 3 10 8, 11 M 13 8 9 Va 70 27 71 4 72 9 11 17

Ekapatala—One of the three daughters of Hımavān and Mena wıfe of Jaıgısavya Theır mındborn *sons* were Śankha and Lıkhıta Performed penance under the wood of *cerasus puddam* lıved on a *patala* once ın every 2000 years

Br III 9 3 10 8 & 20 21 Va 71 4 72. 7 10 18.9

Ekapāda (I)—a Bhairava god

Br IV 20 82

Ekapada (II)—a name of Vighnesa

Br IV 44 68

Ekapadatmikā—a *sakti*

Br IV 44 85

Ekapingala—a name of the king of the Yakṣas

Va. 41 8

Ekarajyam—in the Śankadvipam

Va 48 31

Ekarat—one becomes such by reciting *Saptārciṣa* in a *sraddha*, also by princely gifts on that occasion[1] Prācinabarhis was one[2] Sārvabhauma son of Suvarman as,[3] Mahāpadma as[4]

[1] *Va 74 30* [2] Br *II 37 25 III 16 57 Va 63 24* [3] Vā 99 186 [4] Br III 74 140

Ekalavya—*King of Niṣadas, was stationed by Jarasan*dha at the southern gate of Mathurā, and again on the southern gate during the seige of Gomanta,[1] brought up by hunters[2]

[1] Bha. X. *50 11[4]*, 52 *11[8]*, *Br III 71 190* [2] *Va*. *96*. 187

Ekalas—*thirteen in number, lords of minor kingdoms* (Wilson's *Mekala*)

Vi. IV 24 58

Ekalingas—kings (thirty-two) contemporaneous with the ten Śiśunāgas

Br III 74 137

Ekaviṁśam—a Sāma.

Vā. 9 51.

Ekavīrā—the goddess enshrined at Sahya hill, a mother goddess.

M. 13 40 179 17.

Ekaśṛnga—a hill south of the Mānasa.

Vā 36 24.

Ekaśrngā—the queen of Śukra, formerly *Yogotpatti*, the *pitr kanyā*.

Br. III 10. 86-87.

Ekākṣa—a Dānava with *manusya-dharma*.

Br III 6 15, Vā 68 15

Ekāksā—a R of the Ketumāla country

Vā. 44 20

Ekāksī—a mindborn mother.

M 179 25

Ekādaśaratha—the son of Daśaratha, and father of Śakuni.

Br. III. 70 44, Vā. 95 43.

Ekādaśīvrata—observed by Nanda

Bhā X. 28 1.

Ekānangā—came to see Krsna and Satyabhāmā returning from Indra's Court.

Bhā. X. [67 (V) 50].

Ekāmranilaya (of Śiva)—is Kāñci, during his separation from Pārvati, Śiva sat under the *amra* tree, and through Lalitā's grace, was formally married to Pārvati when he went to Kailāsa

Br IV 5 7, 40 37-45, 44 94

Ekambhakam—a *tīrtha* sacred to the goddess Kīrtimati —sacred to Pitrs

M 13 29, 22 51

Ekāyana—Ārseyapravara (Bhārgavas)

M. 195 43

Ekara—the 11th Manu from the 11th face of the fourteen faced deva of *Piśanga* colour

Vā 26 43

Ekarnava—a condition of deluge when Brahmā emerges out of the waters, enveloping the universe The Lord becomes *Avyakta,* now is the *avatar* of Hamsa-Nārāyana,[1] full of darkness, of 1000 *devavarsas* or years [2]

[1] Br *IV 1 173 181 234 M 166 17 167 1 & 48 Va* 100 179 [2] Va 23 110, 24. 8, 26-7

Ekarseyas—one of the eleven Vasistha branches

Vā. 70 90

Ekastaka—the final form attained in *Brahmaloka* by Virajā, the mindborn daughter of *Ājyapa* Manes

M. 15 24

Ekoddistam—to be performed every year, for this only three *pindas* are prescribed, details of ritual

M 18 1 & 25 Vi III 13 23 40

Erakas—the grass growing on the seashore supposed to be grown out of the particles of the *musala* given birth to

by Sāmba and thrown into the sea by the order of the Yādava king.

Bhā. XI. 1. 22.

Elaka—a *tīrtham* sacred to Pitrs.

M. 22. 53.

Elāpa(u)tra (I)—a 1000 headed Nāga; living with the sun for a part of the year; in the month of *Nabha.*

Bhā XII. 11. 37; Br II. 23 9, M. 6. 40, 126. 10, Vi II. 10. 9

Elāpatra (II)—a Kādraveya Nāga.

Br III 7. 34

Elāparna—the Nāga with the sun in *Nabha* and *Nabhasya* (*Āvani* and *Purattāśi*)

Vā 52. 10

Elāputra—heard the *Visnu Purāna* from Kambala and narrated it to Vedaśiras who went to Pātāla

Vi VI 8. 47-8.

Elāpuram—a *tīrtham* sacred to Pitrs

M 22 50

Elāmukha—a reptile of Pātāla

M 163 56

Ai

Aikāra—the 12th face of the fourteen faced Manu, *pisanga* of ashy colour

Vā 26 44

Aikyasvarūpinī—a *śakti*

Br IV 20 16

Aiksvākī (I)—the queen of Jantu Her son was Śūra

M 44 45, 46 1

Aiksvākī (II)—married Anādhṛṣṭi Her son was Śatrughna

M 46 24

Aikṣvākī (III)—the wife of Purūdvaha, son of Satva

Va 95 47

Aiksvakus—Born in the family of Brhadbala and ending with Sumitra Twenty-seven kings contemporaries of ten Śiśunāgas [1] These are Bṛhadbala, Uruksaya, Vatsadroha, Pratıvyoma, Divākara, Sahadeva, Dhruvāśva, Pratīpāśva, Supratipa, Marudeva, Sunakṣatra, Kinnarāśva, Antarikṣa Suṣena, Sumitra, Bṛhadrāja, Krtamjaya, Raṇejaya, Sañjaya Śākya, Suddhaudana, Siddhārtha, Prasenajit, Kṣudraka, Kulaka, Suratha and Sumitra [2]

Went with Devāpī to Kalāpagrāma the future founders of Kṣatra in the 29th Caturyuga [3]

[1] Br III 74 104 & 136 [2] M 271 4-14 [3] M. 273 56 7

Aida (*Aila*)—Purūravas (s v) son of Iḷa an Ikṣvāku and a rājarṣi,[1] family of [2]

[1] Vā. 2 20, 32, 47 56 1, 8, 91. [2] Ib 61 86

Aidabila—a name for Kubera, the king of Paulastya Rākṣasas, Yakṣas and their sons and grandsons who were against Vedas and *Yajñas*

Va 70 54

Aidavida (I)—the son of Daśaratha, and father of Viśvasaha

Bha IX 9 41

Aidavida (II)—a Paulastya Rākṣasa

Br *III* 8 60

Aidhana—a god of Ābhūtarayas group

Br II 36 55

Aindra—a division of the day,[1] the direction[2]

[1] Vā 66 41 [2] Va 111 40

Aindra-Iṣṭi—performed by Yuvanāśva for the birth of a son

Bhā IX 6 26

Aindrī—Indra's town, Amarāvati

Bha X 89 44

Airandītīrtham—on the Narmadā the confluence of the Airaṇḍi with the Narmadā is deemed very sacred

M 191 42-7 193 65

Airāvata (I)—a species of white elephants with four tusks,[1] the elephant of Indra[2] Lord of elephants, travelling in the sun's chariot during the month of *Kārtika*,[3] Indra rode on, to see Kṛṣṇa,[4] defeated by Garuḍa in a fight between Kṛṣṇa and Indra[5]

[1] Bha X 59 37 [2] Vi I 9 7 25 22 5 [3] Vi II 10 12 [4] Vi V 12 2 13 and 25 29 1 [5] Vi V 30 66 P 36

Aīrāvata (II)—the Nāga presiding over the month of *Tapasya (Phalguna)*,[1] with the sun in the *śarat*[2]

[1] Bhā XII 11 40, Br II 23. 3 and 14, III 7 33 and 327, M 6 39, 126 15 Va 52 14, 69 70

Airāvata (III)—Bhauvana got hold of the sun's *aṇḍakapāla* and sang the *Rathantara* portion of Sāmagāna when an elephant appeared given to Irāvati as son Hence Airāvata the vehicle of Indra—the first king among elephants,[1] fourteen tusks,[2] Indra's mount, defeated by Vṛtra;[3] came out of the *amṛtamathana*,[4] sacred[5]

[1] Va 69 209-11 M 8 7 [2] Bhā VI 11 11, M 133 10, 177 48 [3] Bha VIII 8 4, X 25 7 [4] Ib VIII 8 4 [5] Bha XI 16 17

Airāvatam—the *uttarasthanam*, has three roads or *vīthis*

Va 66 47-48

Airāvatī—R A beautiful stream originating from the Himalayas, likened to a lady, served daily by Indra,[1] the region surrounding its source described[2]

[1] M 114 21, 115 18-19, 116 1 25 [2] M. 118 2-70

Airāvatīvīthi—Here are the constellations *Puṣya*, *Āśleṣa* and *Āditya (Punarvasu-Va P)*, *in the uttaramārga* of the sun

Br III. 3 48, M. 124 52 & 55, Va. 66 48.

Airavana—a son of Irāvati—the vehicle of Indra, also *Irāvata*

Br III. 7 292 & 326

Aila (Aiḍa)— surname of Purūravas, son of Budha and grandson of Soma, got six sons through Urvaśi, Aila to Kṣemaka, the last king of the lunar race, 100 branches of

Bhā. II 7 44 Br II 28 1-2 III 74 245 Vā. 1 106 85 17, 90 45, 91 10, 99 266, 432, and 451, Vi. III. 14 11

Ailapatra—a nāga.

Vā. 69. 70.

Ailavila—another name for Kubera.

Br. III. 7. 331; Vā. 69. 216.

Ailika—a Bhārgava gotrakara.

M. 195. 20.

Ailīna—a son of Apratiratha; father of four sons, Duṣyanta and others.

Vi. IV. 19. 8-9.

Aiśvara—a Parā gaṇa god.

Br. IV. 1. 57.

Aiśvaryam—eightfold: *aṇimā* and others; of kings in Tretāyuga; they are *animā, laghimā, mahimā, prāpti, prākāmyam, Īśitvam, vaśitvam,* and *kāmāvasāyitā (garimā)*; from these come three other kinds of *aiśvarya:*—*sāvadyam, niravdyam* and *sūkṣmam.*

Br. II. 27. 127; M. 142. 68; Vā. 13. 2-6; 102. 97; 54. 52

Aiśvarya-kāriṇī—a *śakti.*

Br. IV. 44. 85.

Aiśvaryasaṁgraha—a *gaṇa* belonging to Rohita Prajāpati.

Vā. 100. 61.

O

Okāra—from the thirteenth face of the fourteen-faced deva of five colours, three *aksaras*, three *varnas*, *tridevam*, three *mātras*, three *yogas*

Vā 26 15, 22, 24, 45, 32 1, 54 6

Oghavat (I)—son of Pratika Had a son of the same name

Bha IX 2 18

Oghavat (II)—son of Oghavat I

Bhā IX 2 18

Oghavatī—daughter of Oghavat I, wife of Sudarśana

Bha IX 2 18

Oja—a son of Krsna and Mādri

Bhā X. 61 15

Ojas (I)—created by Brahmā from his mouth

Vi I 5 48

Ojas (II)—the *Yaksa* presiding over the month of *Mādhava*

Bhā XII 11 34

Ojistha—a Prthuka god

Br II 36 73

Ondras—the kingdom of.

M 163 73

Om—by protection,[1] a yogi is said to be of Aumkāra[2]

[1] Va 5 37, 25. 84, 30 229 [2] Va. 19 43

Omkāra—the symbol of Brahman,[1] served as a prop for the chariot of Tripurāri[2]

[1] Br II 25 63, IV 36 15 [2] M 133 34-5

Omkāraprapti—characteristic of, this is *trimātrā* with consonant and vowel, *Om* placed in the head resembles the moving of ants in the body, *Pranava* is bow, *ātmā* arrow, *Brahma*, the aim to be shot at without faltering, *Om* is three Vedas three worlds, three fires, the three steps of Visnu, *Akāra* is *Aksara*, *Ukāra* is *Svarita*, *Makāra* is *pluta*, its head is heaven, more efficacious if performed monthly for many years than sacrifices like *Asvamedha* a hymn to Rudra

Va 20 1-9 32-33

Omkarabhavana—a place sacred for performing *srād-dhas*,[1] *a tīrtham* on the Narmadā[2]

[1] Br III 13 70 Va 77 68 [2] M 22 27 186 2, 195 1

Osakāra—the sixth face of the fourteen faced God giving rise to *Vijaya*

Vā 26 38

Osadhi—a goddess enshrined at Uttarakuru

M. 13 50

Oṣadhijah (*grāmya* 16) kinds of corn, *vrihi* (a kind of rice) *yava* (barley) *godhuma* (wheat), *anu* (a small grain), *tila* (sesamum seeds), *priyangu* (long pepper saffron), *udara* (a sort of grain), *karusa* (a kind of sesamum), *vīti-naka māsa* (beans), *mudga* (a kind of kidney-bean), *masūra* (kind of pulse), *nispāva* (a kind of pulse), *kulut-thika* (horse gram) etc[1]

Unsown and unploughed; 14 kinds; wild and good variety; when these got exhausted and the world was in a state of hunger and sadness, Brahmā milked the earth with seeds; 17 good varieties except the 14; coming in of cultivation and the name *vārtā; for names see the text.*[2] *Same as* the lord of.[3]

[1] Vā. 8. 150; Vi. I. 6. 22-6. [2] Br. II. 7. 126, 128, 138, 148, Vi. I. 5. 50. [3] Br. II. 10. 62.

Oṣadhīprasthanagara—a city on the Himalayas.

Br. IV. 30. 96.

Osadhīśa—the moon as the lord of the plants.

M. 23. 13.

Osā—the wife of Bhava; son was Uśanas.

Vā. 27. 50.

Au

Aukāravarna—from the fourteenth face of the fourteen-faced Sāvarni Manu.

Vā 26. 46.

Auksi—ārṣeya pravara (Bhārgavas).

M. 195. 43

Augajas—a *mantrakrt* and of Angirasa branch.

Vā. 59 102.

Augrasenī—the daughter of Ugrasena, and wife of Akrūra.

Br III. 71 113.

Aughavati—a R sacred to Pitrs

M 22 71.

Aunka—a son of Bala

Vā 88. 205

Auceyu—a son of Bhadrāśva.

M 49 5

Aundras—a tribe.

M. 114 52

Autkaceya—a Rākṣasa clan after the name Utkaca

Br III 7 140.

Autkārṣteya—a Rāksasa clan after Utkṛṣṭa

Br. III. 7. 140.

Auttama—see under Manu,[1] devatas of,[2] sons of,[3] *ksatriya-pranetārah*

[1] M 3 47, Va 62 3 [2] Vā. 62 23-33 [3] Vā 62 34 35, 36

Auttānapāda—on the left cheek of Śisumāra

Br II 23. 102

Autthānikakautuka—a festivity connected with the child's first turning in bed, celebrated for Kṛṣna

Bhā X. 7 4, 5-6

Audambari—a place of Ṛtudhāmāgni

Br II 12 24, Va 29 23

Audakas—water fowls, of Tāmrā line

Vi I 21 17

Audārya—a son of Angirasa

Va 65 105

Audumbaras—a class of seers

Bha III 12 43

Audgātram—the *Sāmans* uttered by *Udgatā* in an *yajña*

Vi III 4 12

Audbhidam—the hill on shore of the river Krtamālā

Br III 35 17.

Aupagava—a Vāsiṣṭha

M 200 2

Aupagavī—name of Uddhava

Bha III 4 27

Aupadharmyam—propagated by the Lord for misleading Asuras and other evil doers

Bha II 7 37

Aupamanyu—a *rtvik* at the *yajna* of Brahmā

Va 106 39

Aupamanyus—a Vasiṣṭha clan of sages

Br III 8 98, M 200 11

Aupalomas—Ekārṣeyas

M 200 3

Aupasthala—Trayārṣeya (Vāsiṣṭha)

M 200 14

Aupahāvās—Trayārṣeyas (Viśvāmitra)

M 198 5

Aurasas—a tribe near the Gāndhāra region

M 121 46

Aurva (I)—a son born of Apravāna (Apruvat-*Matsya P*) and Ṛci being born from her thigh Father of Ṛcika Jamadagni was his grandson, a *mantrakrt* and sage[1] Sagara who had no son visited his hermitage with his two wives and was blessed for sons Present at Sagara's *Aśvamedha* and other sacrifices and taught him the path to salvation,[2] spoke to Sagara on the mode of worshipping Visnu;[3] on *Varnadharma*,[4] on *Āśramadharma*,[5] on rituals,[6] on the duties of the householder,[7] on funeral rites,[8] on the *Śrāddha*,[9] pre-

[1] Br III 1 95 II 32 105 38 27 M 195 15 16 Vā 59 96 65 92 [2] Bha IX 8 8 & 31 Br III 34 2 50 29 58 51 1-41 52 37 55 3 63 122 133 4 Va 88 123 132-4, Vi IV 3 29 37 [3] M 12 40 Vi III 8 6 19 [4] Vi III 8 20-40 [5] Ib ch 9 (whole) [6] Ib ch 10 (whole) [7] Ib chapters 11-12 [8] Ib chapter 13 (whole) [9] Ib chapters 14-16 17 1

P 37

vented the pregnant queen of Bahu(ka) from committing *satī*,[10] and the posthumous son Sagara brought up in his hermitage to whom he did all *samskaras* Was visited and revisited by Paraśurāma[11] Phalgutanta took refuge near his hermitage,[12] extinguished the Tālajangha line[13] Came to see Parikṣit practising *prāyopavesa*[14] A description of his hermitage[15] A sage of the Svārocișa epoch, and one of the five Pravaras of Bhārgava gotra[16]

[10]Bha IX 8 3, Vi IV 3 29 37 [11]Br III 21 35, 25 81, Vi IV 3 36 [12]Br III 47 79-87 [13]Bha IX 23 28 [14]Bha I 19 10 [15]Br III 50 34-45 [16]M 9 8, 195 29

Aurva (II)—(*Samvartaka, Vadavamukha* s v) Hari took this form of fire and drank the waters of the sea,[1] Brahmā fixed him in the *Vadavāmukha* ocean, celebrated for *Aurvimāya* (s v)[2]

[1]Br II 18 80, III. 72 17, M 2. 5, Va 47 76 [2]M. 121 77, 175 18, 58 72

Aurvaśeya—a son of Pururavas, became king, father of Nahusa, he was a *dhārmic* king and the sages performed a great sacrifice, the assembly looked like that of Indra when the Gandharvas sang, the Apsaras danced, the sages entered into debates and delivered sermons of all kinds

Va 2 23 36

Aurvī-Mayā—used by Maya to dispel the darkness of *Tāmasastra*, earned by Hiranyakaśipu from Aurva in the Tārakāmaya war

M 175 20-71

Auśanasam—a *tīrtham* sacred to Pitrs

M 22 31.

Auśijas—a sage by *garbha*

Va 59 90, 93

Ausıraparvata—the hıll noted for *sraddha* and *yajna* performance here grow all trees which could be used for *yajñas*

Br III 13 29 Va 77 29 31

Auşadhatmıka—a *saktı*

Br IV 44 85

Austakarna—a kıngdom watered by Hladını

Br II 18 54

Ka

Ka (I)—the Lord of Creatures The Great Puruṣa
Bha II 1 32, III 6 19, VIII 5 39, Va 4 43

Ka (II)—a name of Brahmā
Bha X 13 18, 14 2, 85 47

Kamka (I)—a hill of Śālmalidvipa
Br II 19 39

Kamka (II)—*a son of Ugrasena*
Br III 71 133

Kamkamudga—a Śrutarṣi
Br II 33 10

Kamka—a daughter of Ugrasena
Br III 71 134

Kamsa (I)—*the eldest son of Ugrasena*[1] *and brother* (cousin-*Va P*) of Devakī Took part in the festivities connected with the marriage of Devakī and Vasudeva, when he heard a voice from air that her eighth son would kill him He at once drew his sword to slay Devakī when Vasudeva entreated him to spare her life promising to give him all her sons To this he agreed He did not take notice even of the first boy Subsequently Nārada confirmed what he heard from the welkin So he killed all her sons and put her and Vasudeva in jail He waited for the seventh and was particularly *afraid of the eighth Being informed of the* birth of a girl, and without listening to his sister's appeal to spare the baby, he dashed it against a stone It flew heavenwards and said that the baby born to vanquish him

was safe Disheartened, Kamsa let Vasudeva and Devaki free. Consulted his ministers who advised him to kill all infants in the kingdom, and to hurt all Brāhmanas and cows, the root cause of Hari's *dharma* Messengers were sent out on this mission.[2]

An incarnation of Kālanemi. Threw his father Ugrasena in prison and assumed regal administration[3] Encouraged by his Asura friends such as Pralamba and Baka, as also by the Māgadhan king, he tyrannized the Yadus who left the land for other countries like Kuru, Pāñcāla and others. The Brāhmanas were afraid of him[4]

Heard from Nārada that Krsna and Balarāma were Vasudeva's sons, when he went to slay Vasudeva, Nārada prevented him from it He then threw Vasudeva and his wife in prison He summoned his councillors and asked the Mallas, Cānūra and Mustika to get ready for a wrestling match with Krsna and Rāma, ordered his mahout to station the State Elephant at the gate of the enclosure (*Ranga*) and get Krsna and Rāma trampled under its feet, when he was asked why he was out to kill those two boys, he narrated the story of his mother once going in the garden thinking of her husband Ugrasena Then a Gandharva Drumila personated Ugrasena Discovering that he was not her husband, she asked him in wrath who he was He tried to console her saying that she would give birth to a heroic son The chaste lady retorted that he would be cruel and unrighteous Such being his birth, he hated his kith and kin Then he commanded to commence the *Dhanuryāga* Akrūra was sent for and ordered to take his chariot and bring Krsna and Rāma to the *Dhanuryāga* with all gopas He proposed to kill all of them and rule the kingdoms with the help of friends like Jarāsandha Thanked by Akrūra for an opportunity to visit Krsna and Rāma, Akrūra reached the Vraja and was welcomed by the brothers and Nanda Informed of their arrival by Akrūra Much concerned to know of the breaking of his bow by Krṣna and further the killing of his guards He had no sleep all night and had bad dreams, all in fear of Krsna Next morning he drove

to the wrestling ground and occupied the royal seat with *his ministers; was perturbed to learn of the death of* Kuvalayāpīḍa and its guards. Became furious at the death of *his five mallas and the running away of* others. Ordered the banishment of the two brothers, robbing the gopas of *their belongings, and imprisonment* of Nanda, *killing* of Ugrasena and Vasudeva. Kṛṣṇa attacked him direct, pulled him down from his throne and killed him. His eight brothers who offered fight were slain by Rāma.[5] Death welcomed by Gopis and Akrūra.[6] Prevented Vasudeva going to Karavīrapura. His oppression.[7]

His queens were Asti and Prāpti, daughters of Jarāsandha.[8] His death recalled by Kṛṣṇa to Mucukunda; by Kṛtavarman to Yudhiṣṭhira; by Kunti.[9] Attained Hari through fear.[10] Of the Bhoja family. Funeral rites done by Ugrasena.[11]

[1] Bhā. IX. 24. 24; Br. I. 1. 125; III. 71. 132; Vā. 1. 148; 96. 131, 173, 216; Vi. IV. 14. 20; M. 44. 74; 46. 13. [2] Bhā. X. chap. 1-4; Br. III. 71. 175-235; 73. 99; Vā. 98. 100; Vi. IV. 15. 26-7; V. 1. 6-11, 67-69; 3. 2; chap. 4. [3] Bhā X. 1. 68-69. [4] Ib. X. 2. 1-4; 23. 52. [5] Ib. X. chap. 36-44; M. 47. 4, 6; 69. 8; Vi. V. 12. 21; 15. 2-4; 20. 26, 82-90. [6] Bhā. X. 47. 39; 48. 17. [7] Ib. X. 57. 23; 66. 9; 82. 22; 85. 28, 33. [8] Ib. X. 50. 1; [9] Ib. X. 51. 42; 52. [56(V)6]; 57. 13; I. 8. 23; II. 7. 34; Vi. V. 29. 5. [10] Bhā. VII. 1. 30. [11] Vi. V. 21. 7-10; 29. 5.

Kaṁsa (II)—a dānava king; with the sun for two months—*Madhu* and *Mādhava*.

Br. II. 23. 3; IV. 29. 123.

Kaṁsā—a daughter of Ugrasena; married Devabhāga.

Bhā. IX. 24. 25 and 40; Br. III. 71. 134; M. 44. 75; Vi. IV. 14. 21.

Kamasāri—is Kṛṣṇa.

Br. III. 36. 34.

Kamsāvatī—a daughter of Ugrasena. Married Devaśravas.

Bhā. IX. 24. 25 & 41; Br. III. 71. 134; M. 44. 75; Vi. IV. 14. 21.

Kakutstha (I)—the son of Śasāda rode on Indra ın the form of a bull ın the *Adıvaka Yuddha* Father of Anenas

Va 88 24 25, Br III 63 25 Vı IV 2 32 3

Kakutstha (II)—a surname of Puramjaya (s v), a son of Vıkuksı, lust of, after more terrıtory, eldest of 114 rulıng south of Meru

[1] *Bha IX 6 12, XII 3 10, M 12 20*

Kakud—a Marıcı god

Br IV 1 58

Kakudah—a son of Satyaka and Kāśı kıng's daughter, hıs son, Vrstı

Va 96 115 16

Kakudacakra—a brother of Vasudeva

Vı IV 14 30

Kakudman (I)—a Mt of Śālmalıdvıpa noted for precıous gems raıned by Vāsava a hıll contaınıng medıcınal herbs on the N W of the Kaılāsa

Br II 19 41 2 M 121 14 Va 49 38 Vı II 4 27

Kakudmān (II)—Mt ın Kuśadvıpa

M 122 60

Kakudmın—The eldest of Reva(ta) s hundred sons Father of Revatı (Surata-*Va*) whom he took to Brahmā for a suıtable brıdegroom As Brahma was engaged ın attendıng to musıc, the kıng waıted and afterwards the Creator laughıngly saıd that ıt was past 27 × 4 *yugas* sınce he came there At that tıme was flourıshıng Balarāma whose name was suggested for hıs daughter's husband On return he found hıs country overrun by Yaksas, and gettıng hıs daughter marrıed to Balarāma he retıred to Badarı to

perform penance.[1] Ruled from Kuśasthali. During his sojourn at Brahmā's residence, the Rākṣasas captured the capital and put to flight his younger brothers who established smaller states then and there.[2]

[1] Bhā. IX. 3. 29-36; M. 12. 23; Vā. 86. 26-30; 88. 1. [2] Br. III. 61. 20-27; Vi. IV. 1. 65-96.

Kakupāda—a Rākṣasa in Sutalam.

Br. II. 20. 23.

Kakubha—a hill in Bhāratavarṣa.

Bhā. V. 19. 16.

Kakubhi—a daughter of Dakṣa and a wife of Dharma. Mother of Saṁkaṭa.

Bhā. VI. 6. 4 & 6.

Kaklasa—a commander who aided Viṣaṅga; killed by Vanhivāsā.

Br. IV. 25. 28 & 95.

Kaklivāhana—a commander of Viṣaṅga—also Kekivāhana. Was killed by Mahāvajreśvarī.

Br. IV. 25. 28 & 96.

Kakṣīvat (I)—a rājarṣi becoming a Brāhmaṇa.

Vā. 91. 117.

Kakṣīvat (II)—a sage who called on Bhīṣma on his death bed.[1] An Aṅgiras and a *mantrakṛt; a Kṣatropetadvija.*[2]

[1] Bhā. 1. 9. 7. [2] Br. II. 32. 111; III. 66. 88.

Kakṣīvat (III)—the son born of Dīrghatamas to Bali's slave girl: Followed his father Gautama afterwards to Girivraja (Giripraja-*Vā. P.*) and got engaged in *tapas*. Attained

Brahmahood at the place with his brother Cakṣuṣ. Father of 1000 sons known as Kūsmāṇḍa Gautamas and Krsnāṅgas.[1] A *mantrakrt* and of the Angirasa branch.[2]

[1] Br. III. 74 71, 95 & 99, Vā. 99. 70, 93-7. [2] M. 145 105; Vā. 59. 102.

Kakṣīvat (IV)—a pupil of Pauṣpiñji.

Vi. III. 6. 6.

Kakṣeyu (I)—a son of Bhadrāśva.

M 49. 5.

Kakseyu (II)—one of the ten sons of Raudrāśva

Vā 99. 124, Vi. IV. 19. 2

Kanka(u) (I)—a son of Ugrasena, and brother of Kamsa; killed by Balarāma[1] His daughter was the queen of Andhaka.[2]

[1] Bhā IV 24 24, X 44 40-41 [2] M 44 61 & 74

Kanka (II)—a son of Devamīdha alias Śūra, and Mārisā His queen was Karnikā and sons were Ṛtadhāman and Jaya

Bhā IX 24 27-9 & 44

Kanka (III)—the *avatār* of the Lord in the fifth *dvāpara* with four sons, all *yogins*

Vā 23 129

Kanka (IV)—a *rtvik* at Brahmā's *yajña*.

Vā. 106. 36

Kanka (V)—(Mt) a chief hill of the Śālmalidvīpa.

Vā 42 59, 49 36, Vi II 4. 27.
P 38

Kanka (vi)—a Mt in Kusadvipa

M. 122 57

Kankas (i)—a royal dynasty of sixteen princes noted for their greed See *Maunas*

Bha XII 1 29

Kankas (ii)—a tribe defeated by Bharatas Purified of sin by devotion to Hari[1] Heard of Krsna going to Mithila, and met him there with presents[2]

[1] Bha *IX 20 30, II 4 18* [2] Bha *X 86 20*

Kanka—a daughter of Ugrasena, wife of Ānaka and mother of Satyajit and Purujit

Bha IX 24 25 and 41 M. 44. 76

Kaca—the son of Brhaspati, deputed by gods to learn *Samjivini vidya* from Sukracarya, offered himself as a disciple and admitted as a pupil by Sukra, conducted himself to the satisfaction of his teacher and his daughter Devayāni for a period of 500 years Once while out in the woods tending Śukra's cows, the Asuras killed him and left his body to be devoured by dogs and jackals The cows returned home but not Kaca Devayāni suspected of foul play and reported his death Śukra brought him back to life[1]

On another occasion he went to the woods to gather flowers for Devayāni and this time the Asuras ground him to pieces and mixing them with *sura* offered it to Śukra who drank it Again Devayāni persisted wanting him back to life This meant Śukra's death for he had to come out by tearing open his belly So he taught Kaca the *Samjivini vidyā* so that he might restore him after his revival Thus he did and so he learnt the *vidya* After a sojourn of ten hundred years he returned with due leave from his teacher Now Devayāni offered to marry him but he pointed out that it was not proper to marry his preceptor's daughter So

she cursed that he would not get the fruits of his *vidyā* and he retorted that she would not find a Brāhmana husband but only a Kṣatriya Returned to the gods who gave him a share in their oblations, put to death by Vṛṣaparvan's men[2]

[1] M 25 14 37 [2] M 25 38 69, chap 26 whole, Bhā IX 18 22

Kaccha (c)—a western country

Br II 16 62

Kacchanīra—the Nāga presiding over the month of *Mādhava*

Bha XII 11 34

Kacchapa (I)—a son of Viśvāmitra

Br III 66 69, Va 91 97 Vi IV 7 38

Kacchapa (II)—a Nāga

Va 69 73

Kacchapa (III)—one of the eight *nidhis* of Kubera

Va 41 10

Kacchavira—the *sarpa* who resides in the sun's chariot during the month of *Mādhava*

Vi II 10 5

Kacchipa (c)—a western country

Br II 16 62

Kacchiyas—of the south

Va. 45 131

Kañcī—in the *linga desa* of the personified Veda

Va 104 76

Kañcīpītham—in the waist of the personified Veda

Va 104 80

Kañcī—a R of the Ketumāla country.

Vā. 44 18

Kañcukis[1]—followed Rukmini going to Devi temple, also *Kañcukadhāri*[2]

[1] Bha. X. 53 41[ ] [2] Br IV 32 3, M 254 23

Kataka—Visnu

Vi. IV 15 13

Katakarma—a part of death rituals

Vi. III 13 10

Katakrt—a maker of mats of reeds

Bha. I 3 18

Katayani—a Bhārgava.

M. 195 33

Katuka gana—articles of, detailed.

M. 217 62 7

Katumukhī—a mother goddess

M. 179 29

Katya—a sage

M 196 47

Kathas—Ekārseyas.

M. 200. 3

Katheśvaram— a *tīrtham* on the Narmadā.

M 191 63-4.

Kada—a brother of Vasudeva.

Vā. 96. 148.

Kanāda—a son of Somaśarman, an *avatār* of the Lord.

Vā. 23. 216.

Kaṇṭakārās—a northern tribe.

M 114 42.

Kantha (I)—a son of Ajamīdha and Keśinī; father of Medhātithi.

Vā 99 169-170

Kaṇṭha (II)—a son of Dhurya

Vā 99 130.

Kanthakāla—a *Śrutarṣi*.

Br II 33 5

Kanthamudgalas—the Mudgalas belonging to the branch of Angiras.

Vā. 99. 199.

Kanthāyanas—(the text is confused). Apparently the four kings beginning with Navakaṇṭhāyāna are Śunga-bhṛtyas and were known as *Kantāyanadvijas*.

Vā 99. 346-7.

Kandarika—the minister of Pañcala Brahmadatta, remembered his previous birth as a son of Kauśika, left for the forest to practise *yoga* with his brother minister

M 20 24, 21 31

Kandina—a Vāsistha and a sage

Br II 32 116

✓ *Kandu* (I)—a sage engaged in austerities on the banks of the Gomati, had a daughter through Pramlocā who abandoned the child in the midst of trees and departed Soma nourished it with nectar, and trees looked after her as their baby To get rid of the sin Kandu entered the temple of Purusottama and meditated on Keśava

Bha. IV 30 13-14, Vi I 15 11 54

Kandu (II)—a pupil of Lāngali

Br II 35 48

Kandu (III)—a Lāngala

Va 61 43

Kandu—father of thousand snakes, moveable and immoveable having a number of heads, and flying in the air and having different names

Vā. 69 68

Kanva (I)—a son of Apratiratha and father of Medhātithi, Śakuntalā was brought up in his *asrama*, performed birth and other *samskaras* to the son born to her

Bhā IX. 20 6 12 and 18, Vi IV 19 5-6

Kanva (II)—a sage and contemporary of Kṛṣna with whom he went to Mithila Left Dvarakā for Piṇḍāraka Invited for Yudhiṣṭhira's *Rajasūya*

Bha X. 86 18, XI 1 12, X 74 7, Vi V 37 6

Kanva (III)—the minister of Devabhūti Śunga, whom he assassinated and usurped the throne

Bha XII 1 19

Kanva (IV)—An Angirasa and *mantrakrt* A pupil of Yājñavalkya

Br II 32 109, 35 28, Va 59 100, 61 24

Kanva (V)—a son of Ajāmidha and Kesinī and father of Medhātithi

M 49 46, Vi IV 19 30-31

Kanva (V)—a *rtvik* at the *yāga* of Brahmā

Va 106 35, 108 42

Kanvas—a royal dynasty after Śungas, four kings in all ruled for 45 years

Bha XII 1 19, M 272 36 Vi IV 24 38, 42

Kanvayanadvijas—the family of Brāhmanas originally from Kanva and his son Medhātithi (See Wilson, Note at p 32)

Vi IV 19 7

Kanvāyanas—the predecessors of the Āndhra rulers, their reign of 4 kings lasted for 45 years

Br III 74 158 & 159

Kata—a Kauśika and a sage

Br II 32 118

Katakas—a tribe conquered by Kalki

Br II 31 84

Kattrna—a Trayārseya

M 196 39.

Kathana—a Rākṣasa living in Sutalam

Br II 20 22.

Kathā—of Kāma and Keśava to be narrated in *Madanadvādaśīvrata.*

M. 7 14

Kathājapa—a pupil of Bāṣkala √

Vi III 4 25.

Kadambavana-vāsinī—a name of Lalitā.

Br. IV. 17. 34, 28 67

Kadambesī—a name of Lalitā.

Br IV 17 34

Kadalī—a R sacred to Pitrs Once Rāma resided on her banks.

M 22 52

Kadrukas—sons of Dullola

Br *III* 7 443.

Kadrū—a daughter of Daksa, wife of Tārkṣyā, and mother of Nāgas, including Kāliya [1] according to *Brahmānda Vi*, *Va*, and *Mastya P* Consort of Kāśyapa,[2] known for anger [3]

[1] Bha V 24 8, VI 6 21-2, X. 17 4, 73 [2] Br III 3 57, 7 31, 467, M 6 2 & 38, 146 19 & 22, 171 29 & 63, Va 66 55, Vi I 15 125. [3] Va 69 94

Kadrūputra—Reference to Takṣaka in Sutalam

Br *II* 20 24.

Kadvasamku—a son of Ugrasena

Va 96 132

Kanaka (I)—a Samhıkeya Asura

Br III 6 20

Kanaka (II)—a son of Durmada (Durdama-*Matsya P*), father of Krtavırya and three other sons, Kārtavırya, Krtavarma and Krta

Br III 69 8, M 43 12, Va 94 7 9

Kanaka (III)—a son of Hrdıka

Br III 71 141

Kanaka (IV)—a son of Brhatı

Br III 71 256

Kanaka (V)—a kıng who ruled over Strırāṣṭra, Bhojaka and other kıngdoms

Br III 74 199

Kanakas (I)—enjoy kıngdoms of Traırājya and Mūsıka

Vı IV 24 67

Kanakas (II)—two sons of Kṛṣna

Va. 96 189

Kanakanandı—a sacred place (*tırtha*), a bather here goes to heaven relıeved of all three *Rnas*, east of the Muṇḍaprsta hıll

Br III 13 113 5 Va 77 105

Kanakaparvata—(*Mt*) from the *anda*,[1] ten thousand *yojanas* ın length, contaınıng caves of red arsenıc[2]

[1] Va 24 75 [2] Va. 35 10
P 39

Kanakapıṭha—a son of Pulaha and Ksamā, wife Yasodharā and son Sahıṣnu

Br II 11 31

Kanakabındu—His wife was met by Agnı, and Nala was their son

Br III 7 229 230

Kanakam—Raudram metal, dear to Pıtrs

Br III 1 60, 11 5

Kanaka—R a Mahānadı, remembered by Lomaśa performıng penance at the Muṇḍaprṣṭa hıll, fit for performance of *Śrāddha*

Va 108 80

Kanakahvaya—ruled over Strırāṣṭra and Bhakṣyakas

Va 99 387

Kanakesvara—one of the forms of Brahmā ın the Gaya stone

Va 106 56 111 72

Kanakodbhava—a son of Hṛdika

Br III 71 141, Va 96 140

Kanakhala—a sacred place on the Ganges, where Garuḍa performed *tapas* Here Śıva danced with a yogını Bath here leads to Rudralokam

M 186 10 192 11 193 69 71 Vā 83 21

Kanakhalam—a *tırtha* ın Gaya on ıts rıght sıde ıs Dakṣınamānasa

Va 111 7

Kaniṣṭhas—one of the five deva-ganas of the 14th epoch of Bhautya Manu These are the seven *sāmas* commencing with *Bṛhat.*

Br IV 1 106 & 108, Va 100 111-2, Vi III. 2 43

Kanīyaka—one of the ten sons of Hṛdika.

M 44 82

Kandarasena—a chief Vānara

Br III 7 234

Kandarpa—the name of the 8th *kalpa*

M 290 4

Kandarpa (vīra)—an attribute of Manmatha

Br IV 19 67 30 54 and 85, M 154 250

Kandukalīlā—a game with balls indulged in by girls Mohinī played it

Bhā VIII 12 18 & 23, M 160 4

Kanyaka—a son of Maṇibhadra

Vā 69 154

Kanyakas—Kāśyapa gotrakāras

M 199 3

Kanyakā—a name of Yogamāyā

Bha X. 2 12

Kanyā (I)—*rāśi* and month *Puraṭṭāsi*

Vā 105 47

Kanyā (II)—daughter of Kardama and wife of Priyavrata, mother of two daughters and ten sons

Vi II 1 5

Kanya (III)—*shrine of, south of Malaya hills, visited by* Balarāma

Bha X. 79 17

Kanyatīrtham—on the Narmadā

M. 193 76 7

Kanyapuram—the harem of a palace

Vi V 29 31

Kapaṭasamgrama—the deceitful battle waged during night by Asuras, *also Kutayuddha*

Br IV 26 2 10

Kapardavan—an attribute of Vighneśvara

Br IV 44 66

Kapardin—a name of Śiva,[1] a Rudra[2]

[1] Br II 25 68 III 25 12, IV 34 27 [2] M 171 39 Vi I 15 122

Kapardinī (I)—a *śakti*

Br IV 44 60

Kapardini (II)—a mindborn mother

M 179 20

Kapardīsa—a name of Śiva

Va 109 23

Kapardeya—a Trayārseya

M. 198 10

Kapāla—one of the eleven Rudras.

Vā 66 70

Kapālam—Śiva's begging bowl, shattered into 1000 pieces at Benares by Hari's grace.

M 183 91-100

Kapālamocana—a *tīrtham* sacred to *śuddhi*[1] of Śiva at Banaras[2]

[1] M 13 48 [2] Ib 183. 101

Kapāli—a name of Śiva a Rudra[1] A Bhairava god,[2] killed Gajāsura;[3] Śiva had to become Kapāli for having destroyed the fifth face of Brahmā, but released through Hari's grace[4]

[1] Br II 25 68 III 3 71, 25 8 [2] Ib IV 19 79, Vi I 15 123 [3] M 153 19-68, 171 39 [4] M 183 87-100

Kapālitvam—a theophany of Śiva

M 1 8

Kapālī—a mother goddess

M. 179 16

Kapi (I)—Asura (?) vanquished by Kṛṣṇa

Bha II 7 34

Kapi (II)—An Aṅgirasa and *mantrakṛt*, a *Kṣatropeta-dvija*,[1] a Bhārgava[2]

[1] Br II 32 109, III 66 86 [2] M 195 33

Kapi (III)—had two sons Piśācas Aja and Śaṇḍa, who were Kūṣmāṇḍas in the previous birth, their line described

Br III 7 74-88

Kapi (IV)—a god of Sukarmana group.

Br. IV. 1. 88

Kapı (v)—a sage of the Tāmasa epoch

M 9 15

Kapı (vi)—a son of Raıvata Manu

M 9 21

Kapı (vii)—a *rājarsı* becoming a Brāhmana

Vā 91 115

Kapı (viii)—a son of Vıśālā

Va 99 163

Kapı (ix)—a son of Durukṣaya, became a Brāhmana (*Matsya P* speaks of three branches of Kavı Brāhmanas)

Vı. IV 19 25 26

Kapıñjala (ı)—a sage

M 200 8

Kapıñjala (ıı)—the king of kings to the Gandharvas ın the Hemakuta hıll

Va 39 52

Kapıñjala (ııı)—a Mt, between this hill and Naga Śaıla are many fine orchards

Va 38 66-70 42 67

Kapıñjalı (*Ghrtacī*)—wife of Vasıstha and mother of Indrapramatı (*Indrapratıma—Va P*)

Br III. 8 97 Va 70 88

Kapıttha—ıllustrative of the world which ıs compared to the shape of an egg

Vı *II 7 22*

Kapıthaka—a Kādraveya Nāga

Br III 7 36

Kapıbhū—a Trayārseya, Angıras and Gārgya are Pravaras

M 196 48 49

Kapımukhas—Krsna Parāsāras

M 201 35

Kapıla (1)—the fifth *avatār* of Harı Born of Kardama and Devahūtı Had nıne sısters Taught the knowledge of Brahman to hıs mother [1] A *sıddha*.[2] Propounder of *tattvas* Imparted to Āsurı the *Sankhya* obscured by tıme After Kardama left the famıly, Kapıla lıved wıth hıs mother at Bındusaras and ınstructed her on *Sankhya tattvas, tattvalaksana,* the dıstınctıon of *Prakrtı* and *Purusa, Astānga yoga, Bhaktı yoga, Kāla,* attachment and consequent hell, *garbha* and attachment to women and evıls attendıng thereon, *kāmya karma* and *Jñana yoga,* left hıs mother for north Beıng worshıpped by Samudra (sea) wıth *arghya* and resıdence, he devoted hıs mınd to *yoga* [3]

Knew Vāsudeva's glory but could not comprehend Hıs *māya* [4] Served as calf for Vıdyadharas to mılk *sıddhı* and *vıdya* [5] Attended Prthu's sacrıfice [6] Prācınabarhıs who retıred from kıngly dutıes came to hıs hermıtage to perform *tapas* [7] One of the twelve who knew the *dharma* ordaıned by Harı [8] A sage who went about the world ımpartıng *knowledge* [9] *would find no fault wıth Hara's* vıolatıon of *dharma* [10] Kıng Rahūgana went to vısıt hım [11]

Near by hıs *āśrama* was the consecrated horse of Sagara The 60 000 Sāgaras who searched for ıt ımputed the theft to the sage and attacked hım, who ın wrath burnt them down Met by Amśumān, he gave back the horse and saıd that the Sāgaras would get redemption by the Ganges waters [12] The

four who were not victims to the sage's curse were Barhiketu, Saketu, Dharmarata, and Pañcavana[13]

[1] Bhā I 3 10, II 7 3, VIII 1 6 Br III 63 145 and 148 [2] Bha VI 15 13, III. 24 16-17 [3] Ib III chapters 24 33, Br IV 40 66, M 3 29, 102 18, 171 4 and 19 [4] Bha I 9 19 IX. 4 57 [5] Ib IV 18 19 [6] Ib IV 19 6 [7] Ib IV 29 81 [8] Ib VI 3 20, 8 16 [9] Ib VI 15 13 [10] Ib VI 17 12 [11] Ib V 10 1 and 16 [12] Ib IX. 8 10-29, XI 16 15, Br III. 15 15-43, 53 17-52, chap 54, Vi IV 4 12 28 [13] Va 88 147-53

Kapila (II)—a son of Danu Followed Vrtra in his battle with Indra Took part in Devāsura war between Bali and Indra

Bhā VI 6 30 10[20], VIII 10 21, Br III 6 5, Vi I. 21 4

Kapila (III)—a son of Jyotiṣman, after whom came Kapilavarsa

Br II 14 28 and 30, Va 33 24

Kapila (IV)—a Kādraveya Naga in the third talam (Vitalam, *Va P*)

Br II 20 30, III 7 36 M 6 41, Va 50 29, 69 73 219

Kapila (V)—an Yaksa who married the Rākṣasi Keśini

Br III 7 146, Va. 69 12

Kapila (VI)—a chief of the Vānaras

Br III 7 233

Kapila (VII)—a son of Vasudeva and Sugandhi, took to penance

Br III 71 186 M 46 21, Va 96 182-183

Kapila (VIII)—a son of Bhadrāśva

M. 50 3

Kapila (IX)—a son of Mahi (Earth ?)

M 163 90

Kapıla (x)—a Gandharva

Va 69 26

Kapıla (xı)—a son of Brahmā,[1] of the eighth *dvāpara*[2]

[1] Va 101 338 [2] Ib 23 141

Kapıla (xıı)—a sage,[1] hermıtage of, on the Ikṣumatı banks,[2] Kıng Sauvıra went to hım for consultatıon on the end of lıfe,[3] a part of Vısnu,[4] Vısnu, ın Tretāyuga to ımpart knowledge[5]

[1] Vı I 22 8 [2] Ib II 13 53 [3] Ib. II 14 7 [4] Ib II 14 9 [5] Ib III 2 56

Kapıla (xııı)—Mt of Kusadvıpa surroundıng the base of Meru

Bha V 16 26 20 15

Kapıla (xıv)—a Mt west of the Sıtoda (Meru-*Vı P.*)

Va 36 27 42 50, Vı II 2 29

Kapıla (xv)— a Mt north of the Mahābhadra lake

Va 36 31

Kapıla (xvı)—an elephant born of the Rathantara

Br III 7 335 Vā 69 219

Kapılas—the Brāhmana caste of Sālmalıdvıpa

Vı II 4 30

Kapılakarnıka (c)—a Janapada of the Ketumāla

Va. 44 11

Kapılam—a kıngdom ın Kuśadvıpa,[1] a varsa after the name;[2] a Varṣaparvata ın Kusadvıpam[3]

[1] Br II. 14 30, 19 59 [2] Va 33 26 [3] Vā 49 35
P 40

Kapılā (I)—a daughter of Khaśā and a Rākṣasī After her name came the Kāpıleya gana

Br III 7 138, Vā 69 170

Kapılā (II)—a goddess enshrıned at Mahālınga

M. 13 33

Kapılā (III)—a R on the south side of the Naımadā, *joınıng ıt*

M 186 40

Kapılā (IV)—a R ın front of the Vaṭa ın Gayā

Vā 108 57

Kapıla (V)—*brown cow, gıft of whıch ıs equal to hearıng* ten chapters of *Vıṣnu Purāna*,[1] equal to the gıft of the whole earth.[2]

[1] Vı VI 8 54 [2] M 191 72

Kapılātīrtham—near the Narmadā

M. 190 10, 191 72, 193 4

Kapılāśva (I)—a son of Kuvalayāśva, who survıved the fire from Dhundhu's mouth

Bhā IX. 6 23-4, Br III 63 63, M. 12 32

Kapılāśva (II)—one of the three sons of Dhundhumāra

Va 88 61, Vı IV 2 42

Kapıleśa—the deıty presıdıng over the rıver Kapılā especıally at the comıng of *Amā* and *Soma*

Vā 108 57

Kapiloma—a son of Khaśā, and a Rākṣasa.

Br. III. 7. 134; Vā. 69. 166.

Kapiśa—a son of Danu.

M. 6. 17.

Kapiśā—a daughter of Krodhavaśā (Krodhā-*Vā. P.*) and a wife of Pulaha. Gave birth to Piśāca groups;[1] gave birth to Kūṣmāṇḍas.[2]

[1] Br. III. 7. 172 and 274. [2] Vā. 69. 205, 257.

Kapisṭṭalas—Ekārṣeyas.

M. 200. 3.

Kapītara—a sage.

M. 196. 25.

Kapota—a dove, that attained permanent fame:[1] entering houses forebodes evil.[2]

[1] Bhā. X. 72. 21. [2] M. 6. 32.

Kapotaroman (I)—the son of Viloman and father of Anu.

Bhā. IX. 24. 20.

Kapotaroman (II)—a son of Vṛṣṇi (Dhṛṣṭa-*Vi. P.*) and father of Viloman.

Br. III. 71. 117; Vi. IV. 14. 13.

Kapotaroman (III)—a son of Dhṛti and father of Taittiri.

M. 44. 62.

Kapotaroman (IV)—a son of Vṛṣṭi.

Vā. 96. 116.

Kamalā (II)—an Apsaras.

Vā. 69. 7.

Kamalākṣa (I)—a Dānava who entered the ocean.

M 61. 4

Kamalākṣa (II)—a *tīrtham* sacred to Mahotpala.

M. 13. 34

Kamalāpati (I)—a Śrutarṣi.

Br. II. 33. 6.

Kamlāpati (II)—a name of Visnu.

Br IV 12 20

Kamalābhayā—a Laukikya Apsaras.

Br III 7 10

Kamalālaya (I)—a *tīrtham* sacred to Kamalā

M 13 32

Kamalālaya (II)—an attribute of Śrī

Vi I 8 22

Kamalāsana—a name of Brahmā.

M 1 13, 60. 4.

Kamalī—a daughter of king Renuka of Ikṣvāku line Hence Renukā; wife of Jamadagni; mother of Paraśurāma.

Br. III. 66. 61.

Kamalotpalahastikā—a goddess following Māyā.

M. 179. 70.

Kamalodbhava—is Brahmā, narrated the *Viṣnu Purana* to Ṛbhu

Br III 56 37, Vi VI 8 43

Kampana—an Yakṣa

Va 69 177

Kampā—also Kampātaranginī—the *sacred waters of* Kānci

Br IV 40 17, 40, 85, 102 and 115

Kampinī—a mindborn mother

M 179 24

Kambala (I)—a chief of Nāgas in Patala, presides over the month of *Iṣa* [1] According to the *Brahmanda* and *Vayu Puranas*, he was the resident of Sutalam,[2] in the Prajāpati kṣetra, used in the chariot of Tripurāri [3] Kādraveya Naga residing in the sun's chariot in the month of Māgha,[4] in the month of *Tapa* and *Tapasya* [5]

[1] *Bha V 24 31, XII 11 43 M 6 39, Va 50 23, 69 70*
[2] Br II 20 23 III 7 33 [3] M 104 5 106 27 110 8 133 20
[4] Vi. I 21 21 II 10 16 [5] Br II 23 21

Kambala (II)—heard the *Visnu Purana* from Aśvatara and narrated it to Elāputra

Vi VI 8 47

Kambala (III)—an Yakṣa

Va 69 12

Kambala (IV)—(Mt) a Kulaparvata of the Ketumala

Va 44 4

Kambalabarhisa (*barhis*) (I)—a son of Andhaka

Bha IX 24 19 M 44 61 Vi IV 14 12

Kambalabarhısa (ıı)—a son of Satyaka and the daughter of Kāśırāja

Br III 71 116, Va 96 115

Kambalabarhıṣa (ııı)—a son of Devabāhu, (Devārha-*Vā* and *Matsya P*) and father of Asamañjas, a great scholar

Br III 71 142, M 44 83, Va 96 140

Kambalabarhı(sa) (ıv)—(Kambalabarhı-*Vā P*) A son of Marutta.

M 44 25, Vā 95 24

Kambalā—a R of the Ketumāla contınent

Va 44 17

Kambalāsvatara—Nāga wıth the sun ın the months of *Māśı* and *Pangunı*

Va 52 21

Kambusrnga—a son of Raıvata Manu

Br II 36 64

Kambojа—(c) Its kıng was vanquıshed by Kṛṣna

Bhā. II 7 35

Kayādhū—the daughter of Jambhā and queen of Hıranyakaśıpu, mother of 4 sons

Bhā. VI 18 12

Kara (ı)—(tax) not levıed ın Śākadvıpa,[1] levıed by Sagara over the conquered,[2] to be levıed and taken ın ınstalments, fresh taxes lead to dıscontent among peoples[3]

[1] Va 49 103 59 124, 108 70, Br II 19 106 [2] Br III 49 7, 52 41 [3] M 217 3 226 11, 238 14

Kara (II)—a measurement of length

M 274 25

Karaka—a small water vessel In it Manu let the fish

M 1 18

Karamka—attacked with four other commanders the Śakti army using illusory *sarpinī* (reptiles) The Śaktis sent out *Nakulis* which put an end to all reptiles

Br IV 21 77, 23 4 98

Karandama—a son of Trayisānu and father of Marutta

Vi IV 16 3

Karamdhama (I)—the son of Khaninetra.

Bhā IX 2 25 26

Karamdhama (II)—the noble son of Tribhānu (Trisānu *Br* and *M P*) and father of Maruta (Marutta-*Br P*)

Bha IX. 23 17 Br III 74 2 M 48 2 Va 99 2

Karandhama (III)—the son of Atıvibhuti and father of Āviksit, lived at the commencement of the *Tretayuga*

Va 86 7, Vi 1 29 30

Karandhara—a western kingdom

Br II 16 61

Karañjamañjama—a Janapada of the Ketumāla ?

Va 44. 13

Karañja tirtham—a holy spot on the Narmada

M 190 11

Karataka—a brother of Balahaka, and a commander of Bhanḍa, rode on Vetāla

Br IV 24 10 and 55

Karnam—see *Jiva*

Br IV 3 79 & 83

Karatoyā—a R of the Bhāratavarsa

Va 45 100

Karabhājana—a son of Ṛsabha, and a *bhāgavata*, described the forms of Hari worshipped by men in different *yugas*

Bha V 4 11, XI 2 21 5 20 42

Karamerati—the daughter of Cedi king married Nakula, son of Niramitra

Vā 99 248

Karamodā—a R from the Ṛksa hill

Br *II 16 30*

Karamba—unfit for *sraddha*

Vi III 16 8

Karambha—of Agastya family

M. 202 1

Karambha(ka) (i)—the son of Śakuni Father of Devarāta, a bowman

Br *III 70 44* M. 44 42 Vā 95 43

Karambhaka (ii)—one of the ten sons of Hṛdika

M. 44 82

Karambhava—a Janapada of the Ketumāla.

Vā. 44. 11.

Karambhavāluka—a hell for those fallen from *karma.*

Br. II 28 84, Vā. 56. 79

Karambhi—a son of Śakuni, and father of Devarāta.

Bhā IX. 24 5, Vi. IV. 12. 41.

Kararoma—a Kādraveya Nāga.

Br. III. 7. 37.

Karava—a chief of the Vānaras.

Br. III. 7. 234

Karavāṭas—a Janapada of the Ketumāla. *

Vā. 44. 12

Karavīra (I)—a Kādraveya Nāga

Br. III. 7. 35

Karavīra (II)—a Mt on the south of Meru.

Bhā. V. 16. 27.

Karavīrapuram—sacred to Mahālakṣmī, and to Pitṛs.

M. 13. 41, 22. 76.

Karavīrapura—at the foot of Gomanta hill and under a chieftain *Sṛgālavāsudeva.* The latter rose against Kṛṣṇa and Rāma who occupied the city after killing him. Welcome by its citizens. Spoils and slaves sent to Mathurā. Kṛṣṇa and Rāma lived here for four months. Pursued by Jarāsandha, the brothers fled to this city and after taking rest for the night got up the hill before daybreak. Not waited by Vasudeva by order of Kaṁsa.

Bhā. X. [52 (V) 23-42] [53 (V) 2-21] 52. 11 [1], 64 [?]

Karāla—another term for Siva, a Bhairava

Br II 25 68, IV 20 82

Karālakṣa—a commander of Bhaṇḍa

Br IV 21 78

Karālāyu—a brother of Balāhaka and a commander of Bhanda, rode on *preta*

Br IV 24 10, 52

Karālinī—a mindborn mother

M. 179 17

Karicakraratha—the chariot in which Lalitā rode at the starting of expedition towards Bhaṇḍa

Br IV 17 8

Karivratam—the performer of, becomes king

M. 101 72

Karītaya—a western kingdom

Br II 16 61

Karīrāśi—a sage

M. 198 20

Kariṣas—Trayārṣeya

M. 198 4

Karunābhyudayam—the prayer of Bhrgu to Śiva

M 193 45

Karūsa—its king Bṛhaccāpa was placed on the west of the Gomanta hill in its siege by Jarāsandha,[1] appropriated

the name Vāsudeva and sent a *dūta* to Kṛṣṇa to that effect, attacked Kṛṣna with a *gadā*[2]

[1]Bhā X 52 11[12] [2]Bha X 66 1 78 4

Karūsa (I)—one of the ten sons of Vaivasvata Manu His descendants were Kārusas, all Ksatriyas and rulers of *Uttarāpatha* Respected Brāhmanas and *dharma*

Bha *VII 13 3, IX 1 12, 2 16*, Br *II 38 31 60 3* Br *III* 61 2, M 11 41, 12 24, Va 64 30, 85 4, 86 2, Vi III I 34, IV I 7, 18

Karūsa (II)—adopted a son of Krsna, Sucandra by name

M 46 25

Karusa (III)—good for *sraddha*

Br III 14 18

Karūsas—a Vindhya tribe Dantavaktra, as king of,[1] their territory was near Supratakavanam, an elephant-forest[2]

[1]Br II 16 63, III 71 156, M 114 52 Va. 45 132 [2]Vā 69 239

Karenumatī—a daughter of Cedi king, queen of Nakula and mother of Niramitra

Bha IX. 22 32, M 50 55

Karka—a *rtvik* at the sacrifice of Brahmā

Vā. 106 37

Karkataka—a commander of Bhaṇḍa

Br IV 21 78

Karkatakam—Cancer, when the sun enters this it is Dakṣiṇāyana

Vi II 8 31

Karkasa—a commander of Bhaṇḍa

Br IV 21 79

Karkota(ka)—the Nāga presiding over the month of *Pusya*[1] A Kādraveya Nāga[2] The *sabhā* of, in Māhiṣamati His son defeated by Kārtavirya Arjuna;[3] used for Tripurāri's chariot[4] The assembly of, conquered by Kārtavirya Arjuna[5]

[1] Bhā XII 11 42, M 126 18, Va 52. 17, 69 70 [2] Br II 23 17, III 7 34, IV 20 53, 33 36, M 6 39 Vi I 21 22 [3] Br III 69 26, M 43 29 [4] M 133 33 163 56 [5] Va 94 26

Karkoṭakeśvaram—a *tirtham* on the Narmadā

M 191 36

Karna (I)—born of Kunti as a virgin and abandoned by her, brought up by Adhiratha, became a king and father of Vṛṣasena[1] Pāṇḍavas defeated his army Arjuna was saved from Karna's arrows by Kṛṣna Joined Duryodhana in insulting Vidura, and was his evil adviser[2] Resented Sāmba's action in carrying away Lakṣmanā but vanquished by Sāmba In charge of gifts in Yudhiṣṭira's *Rājasūya* Joined Duryodhana's army and succeeded Drona as commander for two days, but was killed by Arjuna[3] Failed to hit the mark in the *svayamvara* of Lakṣmanā[4] Identified with Cakravarman, the son of Bala[5] Was called son of Suta as he was brought up by Adhiratha the Sūta[6]

[1] Bha IX 23 13-14, X. 49 2, Vi IV 14 36, 18 28-9, V 35 5 and 7, 38 16 [2] Bhā I 15 15-16, III 1 14, 3 13 [3] Bhā X 68 5 and 9 75 5, 78 [95(v) 16] & [37] [4] Ib X 83 23 [5] Br III 6 32 [6] Va 99 118

Karṇa (II)—a son of Ānḍıra.

M. 48. 5.

Karṇa (III)—born ın after-bırth as Cakravarma, the son of Bali.

Vā. 68. 32; Br. III. 6. 33

Karna (IV)—the son of Anga.

M 48. 102-4; Vā. 99. 112

Karnaka—a *mantrakṛt.*

M. 145. 108.

Karṇajıhva—an Ātreya gotrakara

M. 197. 3

Karnaprāvarnas—country of, watered by Nalını.

Br. II. 18. 60, M. 121. 58, Vā. 47. 57.

Karnamoṭı—a mındborn mother.

M. 179 15.

Karnātakas (Dakṣına)—Inhabıtants of south Karnātaka.

Bhā V. 6 7.

Karṇıkā (I)—wife of Kanka and mother of Ṛtadhāman and Jaya.

Bhā. IX. 24. 44.

Karnika (II)—the tendril of the world lotus, Atri regards it as 100 cornered, Bhrgu as 1000 cornered, Bhāguri, square, Vārsāyani Sāmudra, Gālava, tray-shaped, Gārgya like braided hair and Krostuki circle-like Each had only partial knowledge, Brahmā alone knows it entire

Va 34 58-69

Karnikara—a son of Jatāyu

M. 6 36.

Karnira—a Nāga

Va. 69 69

Kardama (I)—father of Kapila Married Devahūti[1] A son of Brahmā born of his shadow A progenitor and a *yogi*;[2] performed in *Krtayuga* austerities on the banks of Sarasvati for 10,000 years, when Hari appeared before him, he praised Him and asked for a suitable wife Devahūti was suggested and the Lord disappeared Manu came with his wife and daughter to his hermitage, and was suitably received Kardama agreed to marry his daughter and lead a householder's life until the birth of children After wedding, Manu and his wife returned home Pleased at his wife's devotion, created an aerial car artistically built and furnished Took his wife after her bath and dress round the earth for a hundred years Nine daughters were born when according to original contract he was anxious to leave her for woods to practise *yoga*. Noticing her anxiety at his departure he consoled her that she would give birth to Hari who would bring solace to her On the birth of Kapila, Brahmā and other seers called on him, gave his daughters in marriage, took leave of his son and retired to a life of penance

[1] Bha II 7 3, IV 1 10 [2] Ib III 12 27 & 56, chap 21 to 24

Kardama (II)—a son of Pulaha and Kṣamā, married Sruti, son Śankhapada and daughter Kāmyā, a Prajāpati, a sage by *tapas* and a devarsi,[1] a pravara[2]

[1] Br *I 1 65, II 11 23 and 31, 32 99, 35 94, III 8 18, 10 93, M 145 93, Vā 1 80, 3 3, 28 25-29, 33 7, 38 7, 59* 91, 61 84, 65 53, Vi I 10 10 [2] M 199 16

Kardama (III)—a Prajāpati wife of Sinīvali; had two daughters Samrāṭ and Kukṣi, besides ten sons[1] His wife left him for Soma His world that of *Ājya pitrs*[2]

[1] Br II 14 7, III 1 53 [2] M 15 20, 23 24

Kardama (IV)—also Śamkhapa, a Lokapāla

Br II 21 157, M 124 95 Va 50 206

Kardamayana—a gotrakara of Atri family

M. 197 1

Kardamāla—in the navel portion of Gayā, bath and *srāddha* here to get rid of the debt to Pitrs

Vā 112 57

Kardamalam—a *tīrtham* sacred to Pitrs

M 22 77

Karpaṭas—Pāsaṇḍas who live by sheer prowess

Va 78 30

Karma (I)—two-fold, *Pravrtti* and *Nivrtti*,[1] importance of,[2] that which consists of *yajña* is best[3]

[1] Vi I 1 27, VI 4 41 [2] Vi I 18 32 [3] Vi II 14 14

Karma (II)—(Vedic) two-fold *Pravrtta* and *Nivrtta*[1] There is another classification of Karma *Vaidika, Tāntrika,*

and *Misra* (mixed)[2] Krsna advised Uddhava to pursue *nivrtta* and abandon *pravrtta* path[3] Karma exalted as the source of all good and evil and appropriate to four castes is done due to *mayamohan*[4] does not lead to final destruction of *Karman*[5]

Seven fold *tapas brahmacarya yajna praja sraddha, vidya* and *dana* Bad *karmas*—five fold killing theft injury drinking and lust[6]

Karma with Agni is *kamya naimittika* and *ajasra,* should be done with detachment[7] Rebirth after death is dependent on[8]

[1] Bha VII 15 47 49 [2] Ib XI 27 7 [3] Ib XI 10 4 [4] Ib X 23 50 24 13 14 & 18 20 [5] Ib VI 1 11 [6] Br II 28 75 III 4 5 & 24 28 9 IV 5 25 6 37 Va 56 70 [7] Va 29 44 104 86 96 [8] Va 14 2 3 31-42 61 106

Karmajit—son of Brhatsena and father of Srtanjaya

Bha IX 22 47

Karmajnanam—initiated according to *adhikara*

Va 104 86 94

Karmadanda—restraint of worldly duties

Va 17 6

Karmadharmavati—a daughter of Ugrasena

Va. 96 133

Karmabhumi — the earth as distinguished from Heaven[1] Bharatavarsa as compared with others which are *bhogabhumis*[2]

[1] Br IV 9 10 [2] Vi II. 3 22

Karmayoga—Three-fold Scriptural and not *laukika* Intended for the attached and householders *Acara* preliminary to *karma* *Karmakanda* an ocean Three kinds of

worship—vedic, tantric and mixed Worship of image through a guru and according to established rules[1] Preached by Janārdana to Manu greater than *jñana yoga*, as *jñanam* is the result of *Karma*, origin of Brahma from also *Kriya yoga*, five *yajñas* and 30 *samskaras* come under this[2] Four of Karma category—*Agnihotra*, silence, study and sacrifice, when not performed properly give fear[3]

[1] Bha XI 3 41 55 20 6 7, 21 14 15 27 1 & 6 9 [2] M 52 3 11 258 2 [3] M 39 25 7

Karmasrestha—a son of Pulaha and Gatī

Bha IV 1 38

Karmasamnyasa—leads to *Brahmanyam*

Va 57 118

Karmaranaga— the Fifth tala or Mahātala

Va 50 36

Kalana—a door-keeper of Mahakala

Br IV 32 18

Kalasa—a Rāksasa his city in the Atalam

Va 50 18.

Kalasikaṇṭha—a sage

M. 196 27

Kalahamsas—sons of Dhrtarāṣṭri and Garuḍa

Br III. 7 457

Kalas (1)—sixty in number[1] a period of time,[2] 30 *lavas* according to a calculation;[3] 33 *kaṭhas*,[4] 30 *kalas* make a *muhurta* or 160 *matras*[5]

[1] Br IV 34 70 [2] Va 30 13 70 15 M 34 9 [3] Vā 100 216 [4] Vā. 57 6 100 218 Vi I 3 8 II 8 59 VI 3 6 [5] Vā 50 179 93 72, Br II 7 19, 13 14

Kalas (II)—a Janapada of the Ketumāla country

Va 44 15

Kalas (III)—Digits of Soma recovered by propitiating Daksa [1] one-sixteenth part

Bha VI 6 24, M 34 9, 142 4

Kalā (I)—a *Svara śakti*

Br IV 44 57

Kala (II)—a daughter of Kardama married to Marici, bore two sons, Kaśyapa and Pūrniman

Bhā III 24 22, IV 1 13

Kalāpa (I)—a deva-gandharva

Va 68 38

Kalapa (II)—a forest where Ikṣvāku was addressed by Pitṛs

Vi III 16 17

Kalāpagrāma—on the East slopes of the Himalayas[1] noted for great sages [2] Residence of Manu Here Devāpi [and Puru (Manu) *Vi P*] continued their *yoga* practice These yogins would start the course of *Varnāśrama dharma* again at the end of Kali [3] watered by the Ganges [4] Devāpi and Manu originate Kṣatriya clans in *Krta yuga* at, the race of Manu responsible for rulers throughout the three ages, *Krta, Tretā* and *Dvāpara* [5] Manu stands rooted to *yoga* at [6]

[1] Va 1 189 41 43-6, 47 47 [2] Bha X. 87 7 [3] IX 12 6, 22 17 XII 2 37-38, Br I 1 164, III 63 210 66 7, M 121, 49, 273 56 [4] Br II 18 50 [5] Vā 88 210, 91 7, 99 437, Vi IV 24 118-121 [6] Vi. IV 4 109

Kalı (I)—born of Krodha and Hımsā Married Durukti who gave birth to Bhaya and Mrtyu[1] Personified as king but *Śūdra* by birth, kicking a cow and bull Vanquished by Parıksit Kalı fell at his feet when Parıksıt asked him to leave Brahmāvarta Asked for a place to reside, Parıkṣit appointed him to five unrighteous spheres—wine, dice, gold, women and slaughter Father of *adharma*, heroic in *the midst of children and cowardly before the valiant*[2] His rule in *yugantara* described[3]

[1] Bha IV 8 3 [2] Ib I 16 4, 17 29-40 18 6 8 [3] Ib II 7 38

*Kalı (II)—a Mauneya Gandharva a son of Brahma*dhana

Br III 7 4, Va 69 3 133

Kalı (III)—a son of Varuna and Śunādevı (Samudri-*Va P*), father of Jaya and Vıjaya, one wife of Kalı, Surā, mother of Mada, other wives, Tvaṣṭri, Hımsā and Nıkṛtı, other sons of Kalı, all cannıbals, Nāka, Vıghna, Śadrama and Vıdhama

Br *III* 59 6 Vā *84* 6 *10*

Kalı (IV)—a door-keeper of Mahākāla

Br IV 32 18

Kalınga (I)—a Kṣetraja son of Balı, after him came Kalıngas (s v),[1] a Rākṣasa in the Atalam (Tatvalam-*Br P*)[2]

[1] Br III 74 28 & 87, M. 48 25, Vā 99 28 Vi IV 18 13 14 [2] Va. 50 17, Br II 19 18

Kalınga (II)—(Mt) a hill on the south of the Mānasa

Va 36 22 42 28

Kalınga (III)—a southern kingdom of madhyadeśa unfit for *sraddha*, a Janapada of the Dakṣınapatha Its king was stationed by Jarāsandha on the east gate of Mathurā and on the same direction during the siege of Gomanta,[1] present at

Pradyumna's marriage Advised Rukmin to vanquish Balarāma in dice, and laughed at the latter when he was defeated His teeth were broken by Rāma[2] Its 32 kings[3] On its south flows the Narmada where the hill Amarakanṭaka is[4] In the *Krtayuga*, the first man appeared in this country[5] under Guhas[6]

[1] Br II 16 42 & 57 III 13 13 14 33 & 80, 74 198 & 213, M 163 72, Va 77 13 78 23, 99 324, 386, 402 [2] Bha X. 50 11[2], 52 11[5], 61 27 29 32[1] & 37 IV 5 21, Vi V 28 10, 15, 24 [3] M 272 16 [4] M 186 12 [5] Va 58 110 [6] Vi III 7 36

Kalingas—a tribe born of Dirghatamas and Bali's wife, enlisted by Jarāsandha against the Yadus,[1] people of the Dakṣināpatha[2]

[1] Bhā IX 23 5 X [50(V)3], M 114 36 and 47 Va 45 125 [2] Vā 45 125, Vi II 3 16

Kalindi—the daughter of Samjnā

Va 84 36

Kaliyuga—the features of the *yuga*, and its discontents Removed by hearing the story of Kṛṣna, as the Ṛṣis did in the Naimiṣa forest The source of unrighteousness[1] Form of Hari worshipped in[2] Reflections on the conduct of castes and observance of *dharma* by persons *Kali* becomes *Krta* after the *avatar* of Kalki When the Saptarṣis traverse *Maghas and on the day when Kṛsna left the earth for* Heaven then began Kali of 1200 divine years Grows in strength commencing with Nanda The actual beginning was when Kṛṣna left for Vaikunṭha a description of the *yuga* Worship of Hari by *Kīrtana*[3] Its advent was recognised by Mucukunda from the smallness of the men, plants trees etc which he saw after he woke up from his long sleep[4]

Deterioration of Vedic *dharma* and rise of Pākhandas Incarnation of Pramati in the form of a horse who puts down *all heretics and the unrighteous*[5] *Predominance of here-*

tics and Śudras in,[6] *106,000 or 360,000-duration of, its sandhyāmśa* 1,000 years[7] Noted for theft, see *Tṛṣyam*,[8] *danam* the chief act and *tamas* the chief quality[9] description of the evils of bad rule and decay of civilization and morality, age of man 23 years, began with Parikṣit when the two first stars of seven Ṛsis were in Magha, its duration according to the calculation of men 360,800 Then comes *Krta*[10]

[1] Bhā I 1 10, 16 & 21, 12 26, 15 36-7, XI 5 20 31-42 Va 58 30-73 [2] M 142 17 27 273 49, Va 99 429 [3] Bhā XII chap 2 & 3 [4] Ib X. 52 2 [5] Br II 29 23-34, 31. 5-102, III 14 46 74 207-241 M 144 30 88 [6] Va. 78 36 [7] Va 32 63, 99 264 102 4 M 273 27-33 45 50 [8] Br II 7 59 [9] Va 8 66 [10] Vi IV 24 71-96, 97, 109 114-15

Kalila—son of Soma

Br III 3 23 Va 66 23

Kalivana—a western kingdom

Br II 16 60

Kalisparśas—a degraded Kṣatriya community

Br III 63 140

Kalopanata—Music, Maruta, the presiding deity

Va 86 52

Kalki—the 21st (10th *Va*) *avatar* of Hari, in *Kaliyuga* and emperor of the world by name Paraśraya with Yājnavalkya as Purohita Born of a Brahmana Viṣṇuyasas in Śambalagrama His horse would be known as Devadatta Riding on it, Kalki would rid the earth of the unrighteous *and implant dharma again*[1] Invoked,[2] *destroyer of Kṣatriyas* who became *mlecchas* by character[3] State of the world then[4] According to the *Br Purāna*, his name is *Visnuyasas*, and son of Paraśara the tenth incarnation of Hari, with Purohita Yājnavalkya After rooting out

adharma with Brāhmana warriors he gives up his ghost at the confluence of the Gangā and the Yamunā, in the previous birth was Pramiti, would bring round all tribes and wander the world unseen except vegetation, his life of 25 years' duration and of Parāsara gotra, then again *adharma*, disease, etc, at the end of *Kali* and commencement of the *Krta yuga* [5] Purify the Sūdras, cross the ocean and destroy sinners Then will follow civil strife and the disorder of the world [6]

[1] Bhā I 3 25, XII 2 18 23, M 273 27, 285 7, Vi IV 24 98-101 [2] Bha VI 8 19 [3] Ib X 40 22 [4] Va 99 390-411, 424-29 [5] Br III 73 104 24, 74 206, IV 29 133, M 47 248 62, Va 98 104-17 [6] M 54 19

Kalkivāhana—a commander of Bhanda

Br IV 21 79

Kalpa (I)—a son of Dhruva and Bhrami

Bhā IV 10 1

Kalpa (II)—a nephew of Hiranyakaśipu

M. 6 26

Kalpa (III)—the period of fourteen Manus or 1000 *yugas* followed by *pralaya*,[1] in the day Brahma, in the night Nārāyana sleeping over his couch Śesa the thirty *kalpas* and the thirty days of Brahmā These are mixed, *Tamasa*, *rajasa* and *satvika*[2] from *klipu*, to introduce with intelligence, the fourteen *samsthas* Brahmā introduced and hence *kalpa*,[3] twenty-eight *in number, each of two kalpardhas*,[4] the 14 *kalpas* made by Brahmā and hence the name [5]

[1] Bha II 8 12, IV 9 14 XII 4 2-3 Br IV 1 116 173 and 210 Vi III 2 50 2, VI 3 12 [2] M. 290 1-16 [3] Va 7 77 21, 28ff [4] Va 21 17-18, 22 7 30 231 59 138 61 54 and 102 [5] Br II. 6 74

Kalpakavāți (*ka*)—a division of Śripuram

Br IV 31 67, 32 21 & 65

Kalpanā—a mindborn mother.

M. 179. 25.

Kalpapādapa—see *Kalpavṛkṣa.*

M. 274. 7.

Kalpam—ritual literature; part of Viṣṇu.

Vi. V. 1. 37.

Kalpalatātmakam—a gift of ten golden creepers of a *Kalpa* tree, leads one to Heaven.

M. 274. 9; 286. 1-17.

Kalpavarṣa—a son of Vasudeva and Upadevā.

Bhā. IX. 24. 51.

Kalpavṛkṣa—a divine tree;[1] gift of a golden tree, leads one to be born Rājarāja after a sojourn in *Viṣṇuloka*;[2] gave clothes, jewels and honey in the *Kṛtayuga*.[3]

[1] Br. IV. 15. 37; 28. 72. [2] M. 277. 1-22. [3] Vā. 8. 93; 106. 74.

Kalpavratam—leads to the world of *Brahmā*.

M. 101. 50.

Kalpaśuddhi—a part of the *Purāṇas*.

Vi. III. 6. 15.

Kalpasūtras—a branch of Vedic literature, arranged by *Lomaharṣana*;[1] begun in Dvāpara.[2]

[1] Br. II. 31. 14 & 24; 34. 16; Vā. 58. 14. [2] M. 144. 13-14.

Kalpā—a door-keeper of Mahākāla.

Br. IV. 32. 18.

Kalmāṣapāda (I)—a king who was cursed by Saktu in Naimiṣa which resulted in the enmity between Vasiṣṭha and Viśvāmitra

Va 2 11, Br I 2 11

Kalmāsapāda (II)—another name is Mitrasaha. See *Saudāsa* son of Ṛtuparna

Br III 63 176, M. 12 46, Va. 88 176, Vi. IV 4. 57

Kalmasāmghri—see *Saudāsa*

Bhā IX 9 18

Kalyānasaptami—in honour of the Sun for 13 [illegible]

M 74 2-16

Kalyāni (I)—the wife of Dhara.

M 5 24

Kalyani (II)—the goddess [illegible] a follower of Māyā

M 13 36, 179 70

Kalyanini—the vow [illegible] *Bhimadvadasi* after being [illegible] Pāṇḍava

M 69 56-7

Kallola—a [illegible]

Br III. 7 [illegible]

Karaka—a [illegible]

Br III [illegible]

Kar[illegible]—a [illegible]

Br [illegible]

P C

Kavarga vāngmayī—a *śakti*

Br IV 37 4

Kavaṣa—a sage and father of Tura Invited for Yudhiṣṭhira's sacrifice, came to see Parikṣit practising *prāyopaveśa*

Bhā IX 22 37, X 74 7, I 19 10

Kavi (I)—a son of Kṛṣṇa and Kālindī

Bhā. X. 61 14, 90 34

Kavi (II)—a son of Dakṣiṇā and Yajña, a Tuṣita god

Bhā IV 1 7-8

Kavi (III)a son of Bhṛgu (Prāṇa—Burnouf) and father of the great Śukrācārya

Bhā IV 1 45

Kavi (IV)—a son of Priyavrata and Barhiṣmatī Remained a bachelor all life, being engaged in *ātmavidyā*

Bhā. V 1. 25-26

Kavi (V)—a son of Ṛṣabha and a *bhāgavata* A sage who expounded to Nimi the *Bhāgavata dharma*

Bhā. V 4 11 XI 2 21 33-43[1]

Kavi (VI)—a surname of Brahmā

Bhā. VII 9 34

Kavi (VII)—a son of Śrāddhadeva and Śraddhā

Bhā. IX. 1. 12.

Kavi (VIII)—a son of Vaivasvata Manu Left kingdom and its pleasures and became devoted to Hari Attained Parabrahman at an early age

Bhā IX. 1 12 2 15

Kavı (IX)—a son of Durıtakṣaya

Bha IX 21 19

Kavı (X)—ıs Usıragnı the Agnı who marrıed Svadhā, after hım came Kavyas

Br III 10 85 Va 29 29

Kavı (XI)—the father of Bhautya

Br IV 1 51

Kavı (XII)—a god of Sutara group

Br IV 1 89

Kavı (XIII)—a sage of the Tamasa epoch a *mantrakrt*

M 9 15 145 103

Kavı (XIV)—one of the seven sons of Kausıka

B 20 3

Kavı (XV)—the son of Uruksava and Vısala became a Bıahmana and one of the three best *maharsıs* among the Kavyas

M 49 39

Kavı (XVI)—a son of Śveta *avatar* of the 23rd *dvapara*

Va 23 205

Kavıs—sons of orıgınators of Pıtrs wıth forms their daughter Gauh belongıng to *dvıja gana*

Va 73 35 36

Kavıratha—son of Cıtraratha and father of Vrstımat Kavıruta *Va P*)

Bha IX 22 40-41 Va 62 18

Kavısuta—ıs Śukra

Va 65 74

Kavyam—offerıng to Pıtrs

M 19 1 Va 79 69 97 27

Kavyavaha—a kınd of Agnı

Br III 11 93

Kavyavahana—the son of Pavamana Agnı the Agnı of Pıtrs

Br II 12 4 and 5 Va 29 4 5 75 56 70 110 10

Kavyas—a class of Pıtṛs

Va 52 67

Kavyagnı—a kınd of sacred fire

Va 56 4

Kavyadas—a class of Pıtrs

Br III 72 26

Kavha—a daughter of Ugrasena

Va 96 133

Kasura—a commander of Bhaṇḍa

Br IV 21 85

Kaseru (mat)—a dıvısıon of Bharatavarṣa

M 114 8 Bha II 16 9

Kaseru—approached by Keśıdhvaja to gıve hım a form of expıatıon

Vı VI 6 15

Kasmıra—*a* cıty,[1] people of[2]

[1] Va 99 402 [2] Vā 45 120 47 45

Kasyapa (1)—(*Savituh Vidvān*, Mārici) son of Marīci and Kalā, and husband of Diti[1] Married twelve (thirteen *Matsya P*) daughters of Dakṣa, who were *Brahmavādinīs* and *Loka-matas* Married also Pulomā and Kālakā on the advice of Brahmā Their sons were Dānavas distinguished for warlike qualities 60,000 of these were killed by Arjuna while in Heaven to please Indra[2] Aditi was another wife of Kasyapa, and was the mother of Vāmana-Hari On an appeal from her on behalf of gods exiled from Amarāvati, Kaśyapa taught her the *payovrata* to please Hari[3] Pleased with the anointing of Vāmana[4] His *tejas*.[5] Pleased with Diti's *Madanadvādasivratam* but did not relish her request for a son to slay Indra but granted it under certain conditions[6] A sage of the Vaivasvata epoch *His descendants*[7] Father of Vivasvat[8] Awarded Madhyadeśā by Parasurāma[9] Visited with pupils Bhisma on his death-bed,[10] goes round Dhruva[11] See *Diti, Indra*

A Brahmavādin and a Prajāpati A Devarṣi His sons were Nārada and Parvata, as also Ādityas Maruts and Rudras[12] An *amśa* of Brahmā[13]

When Daksa grew angry on account of his daughter Kaśyapa drank *Kasya*, a kind of wine,[14] hence his name, hid *yoga* in a cave,[15] *āśrama* of,[16] a sage by *jñana*,[17] place in the *Viśvacakra dāna*[18] With the sun during the months *Saha* and *Sahasya*,[19] a sage of Cākṣuṣa epoch[20]

[1] Bha III 14 7 IV 1 13 Br II 37 44, III 2 31, 3 55 IV 1 20, 2 33 47, M 146 16 & 25, 171 30, 199 1 14, 19, Va 63 41 [2] Bha VI 6 2, 25, 34-36, M 4 55, 5 13, 6 1-2, 44, Vā 65 115-116 157-158 [3] Bhā VIII 13 6 16 2 25, 17 22-3, X. 3 42 Br II 13 79 [4] Bha VIII 23 21 M 244 41, 245 82 [5] Bha. III 16 35-36, 17 2 [6] Bha VI 18 44 54 III chap 14 (whole), M 7 30-49 [7] Bha VIII 8 31, 13 5, M. 9 27 [8] Bha IX. 1 10, M 11 2 [9] Bhā IX 16 22 [10] Ib I. 9 8 [11] Bha IV 9 21 M 127 24, [12] Br II 27 104, 32 98, 112, 35 92-95, 38 3, III 1 53, 4 34, 8 1 and 27, M 145 92, Vā. 1 138, 3 2, 65 53, 84 26 and 31 [13] M. 47 9, Br III 2 105, 71 238, Vā 1 138, 3 2 65 114 [14] Va 65 115-17 [15] Br I. 1 117, Vā 83 83, Br III 19 53 [16] Va 37 22 [17] Ib 59 90 [18] M 285 6 [19] Ib 127 17 [20] Va. 62 66

Kasyapa (II)—a sage and contemporary of Kṛṣna Invited for Yudhıṣthıra's *Rajasuya*[1] Came to Syamantapancaka to see Kṛṣna,[2] one of the sages who left for Pındāraka,[3] met by Taksaka on his way to Parıksıt[4]

[1] Bha X 74 9 [2] Ib X 84 4 [3] Ib XI 1 12 [4] Ib XII 6 11

Kasyapa (III)—a Paurānıka who learnt *mulasamhıta* from the dısciple of Vyāsa

Bha XII 7 5 and 7

Kasyapa (IV)—the sage presidıng over the month of *Saha*,[1] with the sun ın *Hemantaka*[2]

[1] Bha XII 11 41 [2] Va 52 16

Kasyapa (V)—(Ṛṣyaśṛnga) a sage of the first epoch of Savarnı Manu

Br IV 1 11

Kasyapa (VI)—*a sage of the Svārocıṣa epoch*

M 9 8

Kasyapa (VII)—a sage resortıng to Śuklatīrtha

M. 192 10

Kasyapakalpa—author of, a master of *Atharvasamhıta*

Bha XII 7 4

Kasyapapadam—ın Gaya,[1] perfomance of *sraddha* at by Bharadvaja[2]

[1] Va 109 18 [2] Va 111 49 and 58

Kasyapatmajas—Ādıtyas, Maruts and the Rudras

Va. 64. 3

Kasāyagana—articles of, detailed.
M 217 75-81

Kasayinas—people in ascetic robes
Va 58 64

Kaseru—one of the nine divisions of the Bhāratavarsa
Va 45 79, 119, Vi II 3 6

Kahoda—a *madhyamādhvaryu.*
Br II 33 16

Kāmsyam—fit to be a milking vessel and for a gift with a cow
M 16 26 & 32, 57 20, 205 2

Kāka (I)—(Mt) a hill touching the sea
Br II 18 76

Kāka (II)—a bird, a *vāhana* of Sūcimukha
Br III 7 455 IV 24 44

Kākabali—the *vayasa* in *Aindra, Vāruna, Vāyavya* and *Nairrta* directions
Vā 111 40

Kakavarna—son of Śiśunāga, (bha) and father of Ksemadharman Ruled for 36 years (26 years-*Matsya P*)
Bhā XII 1 5, Br III 74 129, M 272 7 Vi IV 24 10 11

Kākasilā—in Gayā, releases one from debts
Va 108 76

Kākahrdam—a place fit for performing *śrāddha.*
Br III 13 85

Kakınıka—a coın of small value

Bha XII. 3 41

Kakustha—the father of Gau who was marrıed to Yatı

Br *III 68 13* Vā *93 14*

Kakṣıvah—a son of Jaṭāmalı, an *avatar* of the Lord

Va. 23 187

Kaksıvat—a son born to the waıtıng woman of Sudeṣṇā and Dırghaṭamas By austerıtıes at Gırıvraja, reached Brāhmanahood Father of *1000* sons by name Kauṣmandas and Gautamas

M 48 63, 84 8

Kakeyasthas—Krsna Parāśara

M 201. 35

Kacalas—a Janapada of the Ketumāla Contınent

Vā 44 15

Kacchıkas—a trıbe

M 114 51

Kañcana (ɪ)—the son of Bhıma, and father of Hotraka (Suhotra-*Vı P*)

Bha IX 15 3 Vı IV 7 3

Kañcana (ɪɪ)—an Yakṣa

Va 69 12

Kañcanaka—the capıtal cıty of Pravıra

Br *III* 74 *184*

Kancanapada—a Mt ın Malayadvıpa

Va 48 24

Kāñcanaprabha—a son of Bhīma the king and father of Subdha

Br III 66 24, Vā 91 53

Kāñcī (I)—a R in the Ketumāla continent

M 44 18

Kañcī (II)—a R of the Bhadrā

Vā 43 25

Kāñcī (III)—visited by Balarāma,[1] visited by Agastya, also *Vāranasailendra* and *Ekāmranilaya* Visnu Hayagrīva appeared before Agastya[2] A Vaiṣnava *ksetra* with *Śiva Sānnidhyam* Prayers of Brahmā, to Lakṣmī and Visnu requested to reside here Here were celebrated Śiva's marriage, Brahma's with Vāni, and Visnu with Kamala But Brahmā subsequently left this[3]

[1] Bha X 79 14 [2] Br IV 5 6-10 7-10 [3] Ib IV 39 (whole) 40 16, 59, 82-91

Kāmjanakā—city and capital of Pravīra

Vā 99 371

Kaṭya—a sage

M 196 27

Kāndaśaya—of the Parāśara family (*Śukla*)

201 33

Kānthāyanadvijas—the class of Brāhmanas from Medhātithi, son of Kanṭha

Vā 99 131

Kānva—a disciple of Yājñavalkya

Vi III 5 30

Kanvas—a branch of Angirasa,[1] learnt the *Vajasani yajus*[2]

[1] Va 65 106 [2] Bha XII 6 74 M 200 9

Kanvam—the *suktam* of the Sama Vedins recited in tank ritual

M. 58 37

Kanvamudgalas—the Maudgalyas of the Angirasa line

M. 50 5

Kanvayanas (I)—the clan of Brahmanas from Kanva son of Ajamiḍha a pravara of Angiras

M 49 47 196 21

Kanvayanas (II)—a ruling dynasty commencing with Vasudeva ruled the earth for 345 years [1] in number nine called *Śurya bhrtyas* These ruled from 40 to 45 years and were Brahmanas They had their own *Samantas*[2]

[1] Bha XII 1 21 [2] M. 272 33 7

Katya—a sage of the Tamasa epoch

Vi. III 1 18

Katyayana (I)—a *rtvik* at Brahma s *yajna*

Va 106 37

Katyayana (II)—a Pravara

M 192 10 196 33

Katyayanas—Kaśyapa gotrakaras

M 199 4

Katyayani—Image of ten hands three eyes youthful killing Mahisasura and riding the lion

M 260 55-66

Katyayani Vratam—was observed by the girls of the *Vraja* early in the season of *Hemanta* After bathing in the Yamuna they made a figure of the Devi with sand and worshipped it as the representation of the Devi for a month Their object was to win Krsna as their husband Prayers were also sent to Bhadrakali by rising early and bathing in the Yamuna To test their sincerity Krsna saw them one day playing in the river naked leaving their clothes on the banks He removed these to the top of a Nipa tree near by The girls asked for the return of their clothes and threatened to report to the king Kṛṣna asked them to receive their clothes from him He said that their vow was fruitless as they bathed naked and he returned their clothes on their saluting him with both their arms He then blessed them and asked them to go back to the *Vraja* which they did

Bha X 22 1 27

Kadambari—a *yogini*

Br IV 31 80

Kadraveyas—a class of snakes with several heads men*tioned in verses* [1] *subject to Garuḍa Śeṣa Vasuki and others* belong to this group [2]

[1] Va 52 20 62 180 69 74 Br III 7 31 [2] Vi I 21 20 21

Kadrupingakṣi—a Kaśyapa and a Trayarṣeya

M 199 13

Kananasthtali—a fearful forest between the hills Puṣpakaśaila and Mahamegha

Va 38 71-8

Kanina—the son of Devadatta alias Agniveśya He was the sage *Jatukarnya* (Jatukarna Burnouf) He was a manifestation of Fire God With him originated the Brahma kula Āgniveśyayana

Bha IX 2 21 22

Kanıni—a pupil of Kṛta

Br II 35 53

Kanta—one of the ten branches of the Sukarmana group of devas

Br IV 1 88, Va. 100 93

Kantı (I)—a *saktı*

Br IV 44 72

Kantı (II)—a Brahma kalā

Br IV 35 94

Kāntıpuram—The sacred pool of, protected by Kırātas

Br III 13 95 7

Kāntıvratam—leads to the world of Vıṣnu

M. 101 45

Kanyakubja—a cıty of Ajāmıla[1] Its cıtızens were vanquıshed by Paraśurāma,[2] sacred to Gaurı[3]

[1] Bha VI 1 21 [2] Br III 39 11 41 39, IV 44 94 [3] M 13 29

Kapalık(n)as—a heretıcal sect,[1] theır yoga[2]

[1] Br II 31 65, Va 58 64 [2] Br II 27 116

Kapıleyas—the Daıtya rakṣasas from the Daıtya kıng Kumbha

Va 69 177

Kapeya—addressed Suta to explaın creatıon

Br II 6 1.

Kama (I)—God of Love (s v), born of Brahmā's heart Burnt by Śıva, was reborn as Pradyumna, son of Krṣna an *amsa* of Vasudeva[1] Sent by Indra to spoıl Nara s penance,[2]

to induce Siva to marry Umā[3] For having observed *Vibhūtidvadasivratam*, Anangavati the courtesan became co-wife with Rati, and her name was Priti[4] Icon of.[5] Worshipped Śiva in Siddheśvaram and attained divinity again[6] His arrow afflicted Brahmā who was made to love his own daughter, cursed by Brahmā to be burnt by Rudra, when pointed out that he only discharged his duty, he modified the curse to be born as son of Krsna, then of Vasu in Bharata line, to get overlordship of Vidyādharas and finally attain godhood, afflicted the nine devis[7]

[1] Bhā III 12 26, VIII 7 32, X. 55 [2], Vi V 27 28 [2] Bhā. XI 4 7 [3] M 154 209-239 [4] M 7 13, 100 329 [5] M 261 53 6 [6] M 191 110 [7] M 3 33, 4 12-21, 23 23

Kāma (ii)—a son of Samkalpa

Bhā VI 6 10

Kama (iii)—a Viśvedeva

Br III 3 30, Vā 66 31

Kāma (iv)—the son of Śraddhā and Dharma and father of Harṣa (joy) through his wife Rati (*Siddhi-Br P*)

Br II 9 58, 62, Vā. 10 34, 38

Kāma (v)—the Apsaras clan of Sobhayantya, originated from

Br III 7 24, Va 69 58

Kāma (vi)—place of, in life,[1] does not end in spite of *bhoga* or enjoyment, but grows like fire with oblation, cf *Rāmayana*, notwithstanding old age desire to live and to amass wealth does not go[2]

[1] Bhā. I 2 9-10, [2] Va. 93 95, 100

Kāmakarṣanikā—a *gupta śakti*.

Br. IV 19 17

Kāmadeva (II)—the son of Yaśodharā (Yaśodhāri-*Vā. P.*).

Br. II. 11. 35; Vā. 28. 30.

Kāmadhenu (I)—a goddess following Revatī;[1] gift of.[2]

[1] M. 179. 73. [2] Ib. 279. 4; 106. 74.

Kāmadhenu (II)—Jamadagni's cow providing hospitality to Haihaya hosts; bound by king's servants, she kicked off its shackles and flew in the air.

Br. III. 26. 54.

Kāmadhenupadam—in Dhenukāraṇya of Gayā.

Vā. 112. 56.

Kāmapāla—joined Yadus in defeating Pauṇḍraka.

Bhā. X. 66. [2].

Kāmarāja—dear to Lalitā.

Br. IV. 19. 67; 38. 9-10.

Kāmarājapriyā—is Lalitā.

Br. IV. 18. 16.

Kāmarūpa (c)—the eastern country; sacred to Lalitā.

Br. IV. 44. 93; Vi. II. 3. 15.

Kāmarūpā—a mindborn mother.

M. 179. 21.

Kāmarūpiṇī—a *śakti*.

Br. IV. 44. 72.

Kāmalāyanija—a sage.

M. 198. 13.

Kāmalā—a goddess enshrined at Kamalālaya

M. 13. 32

Kāmalī—another name for Renukā

Vā 91 90

Kāmavratam—in honour of Pradyumna.

M. 101 10.

Kāmaśankara—is Kāmeśvara.

Br. IV. 15. 45.

Kāmaśāstra—In Sairandhri's house there were pictures drawn according to prescriptions of *Kāmaśāstra*:[1] a treatise by Bābhravya, a Pāñcāla.[2]

[1] Bhā. X. 48. (2]; M. 220. 2. [2] M 21. 30.

Kāmaśiva—another name for Kāmeśvara.

Br IV. 15. 16.

Kāmahāni—a Lāngala.

Vā. 61. 42.

Kāmākṣī—the goddess enshrined in Kāñcī; Ādilakṣmī: said to possess one eye at Kāñcī and the other at Kāsi· also Mahālaksmī;[1] enshrined at Gandhamādana.[2]

[1] Br. IV. 5. 7; 13 1, 15 35, 38 81; 30. 5, 14 & 21; 40 1, 16, 85-105 [2] M 13 26.

Kāmacāriṇī—a goddess enshrined at Mandara hill.

M. 13. 28.

Kāmārttā—a *śakti*.

Br. IV. 44 73.

Kamıkam Vratam—thıs seems to refer to *Pasupatayogam*

Br II 27 127

Kamıkı—a śaktı

Br IV 44 72 & 140

Kamını—a group of women who came from the mouth of Asura Bala when he yawned

Bha V 24 16

Kamesı—ıs Lalıta one of the 15 Akṣara devıs

Br IV 13 2 18 15 19 52 57 37 21

Kamesvara—marrıed by Lalıta

Br IV 14 21 15 12 27 67 36 4

Kameśvarı—ıs Kameśı a nıtya devı

Br IV 15 35 18 9 25 56 29 145 37 33 44 141

Kamesvarıpurı—ıs Śrıpuram

Br IV 31 24

Kampılya (ı)—a son of Bhramyaśva

Bha IX 21 32

Kampılya (ıı)—a fifth son of Bheda

Va. 99 196

Kampılya (ııı)—a son of Haryasva

Vı IV 19 59

Kampılya—the capıtal of Samara [1] the kıngdom of [2]

[1] Va 99 176 [2] Vı. IV 19 40

Kāmbhojas—a northern kingdom noted for horses[1] Their king Sudakṣina was an ally of Jarāsandha and placed on the East of the Gomanta hill, during its siege[2] Took part in the *Rājasuya* of Yudhisthira Their king went to Syamanta pañcaka for solar eclipse[3] Defeated by Parasurāma and by Sagara who had them fully shaved as punishment[4]

[1] Br II 16 49, IV 16 16, Va 88 122, Vi V 29 32 [2] Bha X. 52 11 [7] [3] Ib X 75 12 82 13 [4] Br III 41 39, 48 22 & 44, 63 120, 134 & 138, Vi IV 3 42

Kāmyā—a daughter of Kardama and Śruti, married Priyavrata, mother of ten sons equal to Svāyambhuva and two daughtes by whom *Kṣatram came into being*

Br II 11 32-34, 14 44, Va 27-9

Kayani—a Pravara of the Bhārgavas

M 195 31

Kāyāvardhanam—a *tirtham* sacred to Mātā, Pitṛs and to Śiva

M. 13 48, 22-30, 181 26

Karaki—a Pravara of Angiras

M 196 14

Kārana—the lord who is *nirguna* and Brahmā becomes *karnatmā* after its conjunction with *Prakṛti* and a *saguna*

Vā. 49 151. etc.

Kāranam (I)—a term for *Jīva* or *Prana*

Va. 102 101

Kāranam (II)—a name for *avyaktam*

Vi I 2 19.

Karapatha—the capital of Angadiya deśa of Laksmana's son Angada

Vā 88 188

Kārayana—the capital city of Angada, son of Lakṣmana

Br III 63 189

Kāravatī—sacred for *śrāddha*.

Br III 13 92

Kāraskaras—the kingdom of, unfit for *śrāddha* a southern tribe

Br III. 14 33 and 80, M 114 49 Va 78 23 and 69

Karīṣava—a Kauśika gotra

Va 91 99

Kaūraya—a sage

M. 196 27

Kārīṣas—of Kauśika gotra

Br III 66 71.

Karu—a Mt of the Bhāratavarṣa

Va 45 92

Kārukas—unfit for *śrāddha* feeding

Br III 15 43, Vā. 79 69

Karukarma—the *svadarma* of Śūdras

Vi. VI 1 36

Kārukāyanas—Trayārṣeyas

M 198 7

Kārūsa—a surname of Vrddhaśarman, son of Karūṣa, (who married Śrutadevā)

Bhā IX. 24 36

Kārūsas—descendants of Karūṣa, the son of Vaivasvata Manu[1] and, kings of Uttarāpatha, a Kṣatriya clan, the country of[2]

[1] Bha IX 2 16, Br III 61 2, M 12 24, 114 48, Vi IV 1 18 [2] Vi II 3 17, IV 14 39

Kārotaka—Ārseya Pravara of Angiras

M 196 8

Karkotaka—*with the sun during the month of Pausa*

Vi. II 10 14

Kārtaviryarjuna—a prominent king of the lunar line See *Arjuna*

Vi IV 6 4

Kārtā—a Sāmaga

Va 99 191

Karttika—*Navami* and *Dvādasi*, as *yugadis* for *śrāddha*

M. 17 4

Karttikeya (*Guha*) (1)—a god with his *vāhana* as peacock, conqueror of Krauñca of Asuras, also Kumara,[1] brought up by the Krttikas,[2] delight to the mind of Umā;[3] overheard the report given by his father to Parvati on the subject of the colour of his throat, the Nilakantha legend, when he was lying down on the lap of Uma on the top of the Kai-

lasa hills[4] Took part in Bana s war with Krsna and dis abled by Garuḍa and Pradyumna[5]

[1] Br II 25 16 III 10 44 32 23 41 32 42 6 43 31 [2] Va 41 38 72 43 Vi I 15 116 [3] Va 54 19 [4] Va 54 28f [5] Vi V 33 21 and 26

Karttikeya (II)—Kumara being the son of Krttikas narrates the *mahatmyam* of Nandi in *Nandipurana*[1] born in the full moon day of the *citra* month and Indra made sin into one on the fifth day and on the sixth anointed *Devasenapati* All important gods gave him some present or other and praised him[2] Promised to slay Taraka and slew him[3] Image of 12 hands in a city four in a *Kharvaṭa* and two in a village one of the hands has a cock others detailed[4]

[1] M 5 27 53 61 [2] Ib 159 4 18 [3] Ib 160 10 26 [4] Ib 260 19 45 51

Karttikeya (III)—(Pavaki) a sage of the Rohita epoch

Br IV 1 62

Karttikeya (IV)—a *tirtham* sacred to Yaśaskari

M 13 45

Karttikeyapadam—in Gaya

Va 109 19 111 54

Karttivaya—a Kaśyapa gotrakara

M. 199 5

Karttivirya (I)—a son of Kanaka

Va 94 8

Karttivirya (II)—see Arjuna

Br III 28 25 31 3 & 5 32 61 34 3 & 30 M 43 15 Vi IV 11 16

Kārdamayanı—ārṣeya Pravara of Bhārgavas
M. 195 34 & 43

Karpatas—a heretıcal sect
Br III 14 39

Karpasaparvata—20 bhārams of cotton as the best gıft.
M 83 5, 88 1-5

Kārbūram—the colour of the 14th Manu Sāvarnı
Va 26 46

Karyakarana rūpını—Lalıtā
Br IV 15 8

Kārmukālaya—see Dhanuśśāla
Vı V 20 17

Kārṣanı—a Bhārgava gotrakara
M. 195 18

Kārsāpanam—a coın ın common use, fines ın terms of
M 227 79 & 93, 197

Kārṣnayanas—Kṛṣna Parāsara
M. 201 35

Kārṣneyas—a Rākṣasa gana
Va 69 172

Kala (ı)—tıme as the phase of the Universal Spırıt[1] Is *Isıara*, and only *rūpabheda*[2] Lord of creatıon and destruction, fearful to look at.[3] Vanquıshed by Kṛṣṇa,[4] makes and unmakes things by keepıng all things under control[5]

[1] Bhā I 6 4, 11 6 13 45, II 10 43 VIII 17 27 [2] Ib. III 12 12, 29 4, 37 & 45 X. 51 19 [3] Ib IV 12 3 Vā 32 11 22. [4] Bhā. III 3 10, Br III. 3 82, Vā 32 29 [5] Vi. V 38 55-64

Kala (II)—a name for Mrtyu *ety* as Lord of Death, *adhidevata* for Rāhu the planet,[1] described as having four faces each comprising a yuga[2] One origin of[3]

[1] Br II 36 128, M 93 14, 213 5 & 18 [2] Va 32 8 67 [3] Ib 21 52, 73

Kāla (III)—a son of Dhanva, a Vasava, a Viśvedeva

Br III 3 23 30, M 5 23, 203 4, Va 66 21 31, Vi I 15 111

Kāla (IV)—a Bhairva god

Br IV 20 82

Kala (V)—one from *Brahman*, see also Avyakta

Vi I 2 14, 15 and 27

Kala (VI)—a Mt west of the Sitoda lake

Va 36 27

Kala (VII)—division of time—Paramāṇu defined

2 Paramānus	make	1 Anu
3 Anus	"	1 Traṣareṇu
3 Trasarenus	"	1 Truti
100 Truṭis	"	1 Vedhas
3 Vedhas	,	1 lava
3 lavas	,	1 Nimeṣa
3 Nimeṣas	,	1 Kṣana
5 Kṣanas	"	1 Kāṣṭha
15 Kāṣṭhas	"	1 laghu
15 laghus	"	1 Nāḍika
2 Nāḍikas	,	1 Muhūrta
6 or 7 Nāḍikas	"	1 Prahara or Yāma
4 Yāmas	"	1 day or night
15 days and nights	"	1 Pakṣa
2 Pakṣas	"	1 māsa or a day and night for Pitrs
2 Māsas	"	1 Ṛtu

6 months	make	1 Ayanam
2 Ayanams	"	1 year
1 day of Brahmā	"	1 period of 14 Manus
1 night of Brahmā	"	1 period of Pralaya
1 Yuga	"	5 years [1]

based on Sūrya [2]

[1] Bha III ch. 11 (whole), Br II 24 58, 13 109, Va 50 179 82, 97 30 31 [2] Vā 31 24, 53 39

Kalaka (1)—s son of Vijvara

Br III. 6 33

Kālaka (II)—a son of Virakṣa

Va 68 33

Kalakanyā—see Durbhagā

Bhā IV 27 27

Kalaka—a daughter of Vaisvānara, and a wife of Kaśyapa,[1] sons were Kālakeyas [2]

[1] Bha VI 6 33-34, M 6 22 [2] Vi I 21 8-9

Kalakas—kings (24) contemporaneous with Śisunāgas (10)

Br III 74 136, Va 99 323

Kalakama—one of the ten Visvedevas

M 203 13

Kalakūtam—poison from the churning of ocean of milk by gods and asuras, swallowed by Śiva

Br II 25 60, III 25 9, IV 23 30, M. 250 20 60, Va 54 57-9, 63 and 95

Kālakeyas—sons of Marıcı, a danava, vanquıshed by Rāvana and by Durgā,[1] their mother ıs Kālā[2] Asuras ın the Devakūṭa hıll[3]

[1] Br III 7 255, IV 29 76, M 6 23, Vı I 21 9 [2] M 171 59 [3] Vā 40 15

Kālakośakas—country of, under Manıdhānya kıngs (Cal Edn Kālatoya)

Vı IV 24 66

Kālakrıta—a Veśya form of marrıage

Br IV 15 4

Kālakhya—(antakārı) Tāması

Vā 66 90, 104

Kalacakra (ı)—a chıef Vānara

Br III 7 235

Kalacakra (ıı)—ıs the solar system relatıvıty of ıts movement ıs ıllustrated by the Potter's wheel The sun stands ın relatıon to *Kalacakra*, mıdway between the Earth and Heaven Placed on the rıght sıde of Meru the twenty-eıght nakṣatras ıncludıng *Abhıjıt* are fixed on thıs cakra[1] The seat of *Mahakala*[2]

[1] Bha V 22 2-11 23 3 M 162 1 19 Vı II 8 4 [2] Br IV 32 7 18 20

Kā(ka)lajamghıkā—a mınd-born mother

M 179 23

Kalajıhvā—a śaktı

Br IV 44 76

Kālañjara—Mt on the north base of Meru Here was born Bharata as deer,[1] sacred to Kālı[2] Here were reborn the seven sons of Kauśıka as deer, rememberıng theır past bırth,

they practised *yoga*,[3] sacred to Pitrs,[4] the best of hills where Śveta took his *avatār* (*kalam jarayisyāmi*) [5]

[1] Bhā V 16 26, 8-30 Br III 13 100, Vi II 2 30 [2] M 13 32 [3] Ib 20 15 21 9 and 28 [4] Ib 22 24, Va 77 93 [5] Va 23 204

Kālamjaras—the kingdom of

M 121 54

Kālatoyaka—a northern kingdom, a tribe,[1] a Janapada of Manidhānya [2]

[1] Br II 16 46 III 74 196 M 114 40 [2] Va 99 384

Kalatvam—Yama aspect, *rajas* and *tamas* predominate, terminates the worlds, as dark as the sky (*añjana*)

Vā 5 28, 31

Kaladamstra—an Asura who entered the ocean

M 61 4

Kālanar(l)a—(Kālānala- *Va P*) the son of Sabhānara, and father of Srñjaya

Bha IX 23 1, Va 99 13

Kālanātha—Śiva assuming the form of Death

Br IV 16 12

Kalanabha (I)—a son of Hiranyākṣa and Bhānū A nephew of Hiranyakasipu Took an active part in the Devasura battle between Bali and Indra Fought with Yama A follower of Vrtra in his battle with Indra[1] A Samhikeya asura[2]

[1] Bhā VII 2 18 Va 67 67, M 6 27 Br III 5 30 Bha, VIII 10 20 and 29 VI 10 [20] Vi I 21 3 [2] Br III 6 20, Va 68 19

Kalanābha (II)—a son of Vipracitti

Vi I 21 12

Kālanemī—a son of Virocana and father of four sons Kamsa's previous birth as Kalanemi sent his *sula* towards Hari who vanquished him with the same implement,[2] residing in Atalam (IV tala or abhastalam) [3] Killed by Hari in Tārakāmaya, where he was a commander, rode on a chariot of elephants, used illusory powers and *brahmāstram* in the war, devas as prisoners of war but released by Tāraka, attacked Hari and fell dead slain by his cakra [4]

[1] Vā 67 76, 80 Br III 5 39 [2] Bha X 1 68, VIII 10 56 X 51 42, Vi V 1 22 23 65 [3] Br II 20 32, Va 50 31 [4] Br III 72 21, M 148 42-51, 150 140-189, 154 3, 160 3 & 18, 176 49, chaps 177-78, Va 97 22

Kalaparnī—a mind-born mother

M 179 22

Kālabhavana—an Yakṣa *gana*

Va 69 40

Kalamahī—R

M 163 64

Kalamūrti—a chief Vānara

Br III 7 233

Kālamṛtyu—a servant of Mahākāla

Br IV 32 5

Kalayavana—the son of Yavanesvara, black in colour and hard-hearted, after crowning him king, his father retired to the woods, full of prowess he asked Nārada of some powerful heroes and being told about Yādavas he directed himself towards them with a big army of Mlecchas, Kṛṣna met him unarmed and was pursued, seeing him entering a cave where Mucukunda was sleeping, Kāla entered and thinking Mucukunda to be Kṛṣna kicked him, on Mucukunda waking up and looking at Kalanemi he was

burnt to ashes as there was a vow that he who would awake *Mucukunda* would meet with such an end

Bha X 50 44 9, 51 1 12, Vi V 23 5 8 and 17-23

Kalacaksu—a son of Anu

Br III 74 13

Kalarâtrī—a *Varna Śaktı*

Br IV 44 60

Kalavandı (c)—a kingdom noted for horses

Br IV 16 17

Kālavāṣıta—a commander of Bhaṇḍa

Br IV 21 77

Kalavırya—a nephew of Hıranyakaśıpu

M 6 28

Kalasambara—Killed by Pradyumna (see also Sambara)

Vi V 27 3 and 20

Kalasıkha—a sage

M. 200 8

Kalasamkarṣanī—a goddess from the back part of Nṛsımha a follower of Vāgīśı.

M. 179 68

Kalasarpı (*Kasyapatırtha*)— a sacred *tırtham* dear to *Kasyapa*, fit for *sraddha* and noted for *devadaruvanam*

Br III 13 98-9, Vā. 77 87

Kalasūtra—one of the twenty-eight hells Those who treacherously behave towards Pitrs, Brāhmanas, etc, are sent to this,[1] a hell under the earth also *mahahi*[2] the third hell under the earth also known as *mahahavividhi*, haunted by a fierce serpent[3]

[1] Bhā V 26 7 & 14 Va 110 42, Vi I 6 41, II 6 4 [2] Br IV 2 181 184, 33 60 [3] Va 101 178

Kala (I)—a goddess enshrined at Candrabhāgā

M 13 49

Kala (II)—a daughter of Dakṣa, and wife of Kaśyapa[1] Mother of Kālakeyas[2]

[1] M. 171 29, Va 66 54 [2] M. 171 59

Kalatma—*Yugabhimāni*, Rudra

Va 31 55 66 125

Kalānala (I)—a son of Sabhānara and a Paṇḍita, and father of Sṛñjaya

Br III. 74 13 Vi IV 18 2-3

Kalanala (II)—see *Samvartagni*.

Br II 25 45 & 56

Kalamra—a tree of Bhadrāśva the juice of its fruit protects the youthfulness of women,[1] in the Salavaṇam, the juice of which makes the drinker young[2]

[1] Br II 15 58 & 61 [2] Va. 43 6

Kalāyani—a pupil of Bāṣkala

Vi. III. 4 25

Kalayasasala—the first *prakara* of *Śripuram*

Br IV 31. 34 50

Kalavasthas—six according to months, aho *ratra, rtus, ayanas* and *years,* also *nimesa, kala, kastha, muhurta* and *dinaksapa*[1] fivefold day half-month month, *rtu* and *ayanam*[2]

[1] Va 30 10-14 [2] Ib 31 26

Kali—a manneya

Va 69 2

Kalika (I)—a pupil of Krta

Br II 35 51 Va 61 44

Kalika (II)—a son of Maya

Br III 6 29

Kalika (I)—a sakti

Br IV 44 86

Kalika (II)—R sacred to Pitrs

M. 22-36

Kali(a)ka (III)—a daughter of Vaisvanara, after her came the Kalakeya asuras

Br III 6 23 5 Va 68 23

Kalikas—the kingdom of

M 121 45

Kalinga—the king of, present at the marriage of Aniruddha and advised Rukmin to invite Rama for dice Laughed aloud when Rama failed, and supported Rukmin playing falsely His teeth pulled out by Rama

Bha. X. 61 27-37

Kalingaka—a Brahmana friend of Bhisma hailing from Kalinga narrated to Bhisma ways by which to be free from Yama s subjection

Vi III 7 38

Kāliñjaravanam—sacred to Śiva

M 181 27

Kālitakas—of the S country

Vā 45 128

Kālin—a son of Caidyoparicara

M 50 28

Kālinda—a kinnara *gana*, horse-faced.

Va 69 32

Kālindi (I)—the daughter of the sun god, wandering in the forest in quest of Krsna, she expressed herself to Arjuna who was there with Krsna, the latter married her, welcomed by Draupadi to Hāstinapura, she narrated to her how she married Krsna[1] Devi and wife of Krsna, mother of Śruta and other sons[2]

[1] Bha X 58 17-23, 29, 71 43, 83 11 M 47 14 [2] Va 96 234 Vi V 28 3 32 4

Kālindi (II)—a R of the Ketumāla country

Vā 44 21

Kālindī (III)—a name for Yamunā

Vi. V 7 2 18 34 VI 8 36

Kaliya (I)—a chief of the Krodhavaśa group of serpents Got into a pool of the Yamunā, causing the death of people who drank of the waters Kṛṣna subjugated it and ordered it to go to the sea, thus making the waters drinkable He assured Kāliya of freedom from Garuda's hostility Son of Kadru, Kāliya originally lived in Ramanaka, and refused to give Bali to Garuḍa according to an agreement with him In the fight that ensued, Kāliya was vanquished, and he resorted to the Kālindi pool where Garuḍa could not come But he was expelled by Kṛṣna[1] In the Atalam region,[2] in Talvalam ?[3]

[1] Bhā. V 24 29 X. ch. 16 (whole), 17 1-12, X. 43 26 [2] Vā. 50 18, 69 72 [3] Br II. 20 19, M. 163 56

Kalıya (II)—a danava kıng

Br IV 29 124

Kalıyas—the serpents of Mahatalam

Bha V 24 29

Kalı (I)—one of the wıves of Bhımasena, and mother of Sarvagata

Bha IX 22 31

Kalı (II)—a mother goddess, and a varna śaktı,[1] a goddess enshrıned at Kālanjara, took part ın the Tarakāmaya and enveloped the whole ın darkness[2]

[1] Br IV 7 72 44 59 & 76 [2] M 13 32 172 19

Kalı (III)—a doorkeeper of Mahakāla

Br IV 32 18

Kalı (IV)—the Dāśeyı brought forth Vıcıtravırya by Śantanu

M 50 45

Kalı (V)—a mınd-born mother,[1] from the bones of Nṛsımha[2]

[1] M. 179 14 [2] Ib 179 26, 64

Kalı (VI)—the wıfe of Parāśara and mother of Kṛṣna-*dvaıpayana*

Va 70 84

Kalı (VII)—R a sacred rıver

M 22 20

Kaliyanaga—the venemous serpent in a pool of Yamunā, Kṛṣna dıved ınto ıt and was about to kıll him when on an appeal from the wıves of Nāga and the Nāga

himself to do as he bade he set them free and sent them to the sea to live there for ever. See *Kāliya.*

Vi. V. 7. 3 to the end; 13. 4.

Kāleya—an Asura who was exhausted in Amṛtamanthana.

Bhā. VIII. 7. 14.

Kāleya—an Ātreya, *Putrikā putra.* ✓

M. 197. 9.

Kāleyas—Dānavas and Nāgas in Rasātala. These took part in Devāsura war between Bali and Indra. They fought with Vasus.

Bhā. V. 24. 30; VIII. 10. 22 and 34.

Kāleśvara—famous for *Lalitā piṭha*: a *tīrtham* on the Narmadā.

Br. IV. 44. 97; M. 191. 85.

Kālodara (c)—an eastern kingdom watered by Hlādinī;[1] peoples of.[2]

[1] Br. II. 18. 55. [2] Vā. 47. 52.

Kālyā—a wife of Parāśara, and mother of Kṛṣṇa dvaipāyana.

Br. III. 8. 92.

Kāverī (1)—R. personified as one of the wives of Havyavāhana (Śamsya) fire; Sangamam in the Narmadā, where Kubera attained *siddhi* by penance to Śiva. Its greatness described.

Br. II. 12. 14; M. 51. 13; 163. 61; 189. 2-20; Vā. 29. 130.

Kāveri (II)—the grand-daughter of Yuvanāśva and wife of Janhu, mother of Suhotra (Sunaha-*Br. P*), made of one half of Gangā

Br III 66 28-30, Va. 91. 58

Kāveri (III)—a R of the Bhadra country.

Va. 43 26

Kaveri (IV)—R a mahānadi (*Vā P*) in Bhāratavarṣa,[1] takes its source in the Sahya (Ṛṣyavat) hills noted for Vainana elephants in Drāviḍa deśa (*Dakṣina desa*);[2] visited by Balarāma;[3] fit for śrāddha offerings, and sacred to Pitrs[4]

[1] Va 108 79 [2] Bha V 19 18, VII 13 12, XI 5 40, Br II 16 35, III 7 357, Va 45 104, 77 28 [3] Bha X. 79 14 M 114. 23 [4] Br III 13 28, M. 22 27

Kāvya (I)—*a son of Bhrgu and Divya, also Śukra, Uśana*, the *Ācarya* for devas and asuras, Kavisuta and the name of a planet, wife Gonama, had four sons, Tvaṣta, Varūtrī, Śanda, and Marka,[1] *the lord of Bhrgus*;[2] cursed Yayāti[3] Asuras defeated by Indra appealed to Kāvya and resolved to go to Rasātala, Kāvya encouraged them and *said that rains, vegetation, etc, would stand completely* with them and only ¼ with the devas, at that time the devas appealed to him for help, but Kāvya went to Mahādeva and learnt the *mantra for their success*, in the meantime he asked them to keep quiet and perform austerities after laying their weapons down Mahādeva insisted on *Kundadhūma* observance for a thousand years with their heads down, while so engaged the asuras got afraid of the devas and appealed to his mother and the wife of Bhrgu, she offered them shelter but finding them being killed by the devas she resolved to deprive Indra of his place, then Indra appealed to Viṣnu whose body he entered, but she set on

[1] Br III 1 76 68 86, 72 95 73 1 37 Va 59 90 62 41, 65 74-7 [2] Vi 70 4 [3] Vi IV 10 7

fire the whole world of devas, when out of rage Visnu killed her, Bhrgu cursed him to be born seven times among men, then by power of *tapas* he restored his wife to life, Śukra's religious observance so as to please him, penance over, Maheśvara granted him three things non-defeat by others, lordship over wealth, and eternal life, on this he praised *Nīlalohita* by many names, pleased, Śiva disappeared, then Śukra was attracted towards Jayantī the daughter of Indra and promised to be with her for ten years unknown to the asuras by means of *māyā*, when Kāvya returned the asuras were pleased, but during the ten years Brhaspati appeared before the asuras in the guise of Kāvya and pretended to speak to them the *mantra* he had heard, the asuras accepted him, ten years were over and a daughter Devayāni was born to Śukra who appeared before the asuras, finding two Kāvyas the asuras became mystified and Kāvya said that he was Brhaspati in disguise, the asuras did not believe in the real Śukra who left them in anger, soon they found out the mistake and approached Śukra through Prahlāda and he became pleased then he approached Brahmā who said that after ten *yugas* and in the Svārocisa Yuga the asuras would get back their kingdom saying this he pointed out to two disciples Sanda and Marka equal to Brhaspati, and at last the devas were defeated Seeing the success of the asuras Visnu took different avatars to put them down [4]

[4] Va 97 94 to end and ch 98 Br III 72 96 to the end 73 1 64

Kavya (II)—an Angirasa, and one of the seven sages of Tāmasa Manu [1] a *mantrakrt* [2]

[1] Br II 32 98 and 104, 33 7, 36 47 [2] Va 59 96

Kavya (III)—a son of Senājit

M 49 50, Va 99 173

Kavya (IV)—a son of Bharatāgni

Va 29 8

Kavyas—a group of Pitrs who drink Soma's *Svadhā* Their mind-born daughter is Yogotpatti, other names are *Samvatsaras, Pañcābdas, Ajyapas*, being presiding deities of *Astakas* and others They drink ghee

Br II. 23 39 and 73 5, 28 4, 23 and 70, III 10 85, M. 141 4-16, Va 56 13, 16

Kaśa—a son of Śunahotra (Sutahotra-*Va P*) (Suhotra-*Vi. P.*)

Br III 67 4, Va 92 3, Vi IV 8 5

Kāsaya—the kingdom of Kāśa

Va 92 6

Kāśas—a kind of grass (*saccarum spontanerum*) best for *śrāddha* purposes, significance of

Va. 75 41

Kāsi—son of Kāśya and father of Rāṣṭra

Bha. IX. 17 4

Kāśika—R. from Śuktimanta

M. 114 32

Kāśipa—a son of Kāśya

Br III 67 7

Kasiraja—the kingdom of, got rain by the presence of Śvaphalka, daughter of (Gāndini) married to Śvaphalka,[1] a daughter Jayanti married to Vṛṣabha[2]

[1] Vā. 96 103-5, Vi. IV 13 116 [2] M. 45 26

Kāśi (1) (c)—a kingdom of Madhyadeśa,[1] a tribe;[2] a Janapada[3] enlisted by Jarāsandha against the Yadus[4]

[1] Br II. 16. 41 18. 51, III. 74. 213 and 268 [2] M. 114. 35, 163. 67, 273. 73 [3] Va. 45. 110, 47 48. [4] Bhā. X. [50 (V) 3]

Kāsī (II)—capital of Paundraka invaded by Krsna, Paundraka on the S of the Gomanta hill during the siege by Jarāsandha[1] The *abhicāra* Agni sent by Sudaksina returned and killed Sudaksina himself, while Visnu's Cakra burnt down the whole city[2] Its king went to Syamantapañcaka for solar eclipse having heard that Krsna was there[3] When the kingdom had no rains, its king gave his daughter Gāndinī to Śvaphalka, and this resulted in plenty of showers[4] Likened to *Bhāgavata Purāna* in its importance[5] Sages of, visited Dvārakā[6] Residence of Kāmāksi[7] the capital of Kuśadhvaja,[8] in the brows of the Veda[9]

[1] Bhā X. 66 [12], 10 52 11 [9] [2] Ib X 66 30-42, 37 19 [3] Ib X 82 25 [4] Ib X 57 32 Br III 71 104 [5] Bha XII 13 17 [6] Ib X 90 28 [3] [7] Br IV 37 15 40 15 and 80, 91 [8] Vā 81 18, 99 402 [9] Ib 104 75

Kasī (III)—the mother of Sarvaga (Sarvavrka-*Vā P*) by Bhimasena

M 50 54 Va 99 247 Vi IV 20 46

Kāsipati—a Dānava king

Br IV 29 122

Kāsipati—see (Kāśirāja) king of Kasi who went to aid Paundraka against Krsna and who was so struck that his head shot into the city, his son together with the priest prayed *to Śiva to avenge his father's murder*, Śiva granted the boon and sent a female created from fire to destroy Krsna whose discus was more than a metal, the dead ran to Kāśi followed by the discus which burnt the whole city,

Vi V 34 14-43

Kaśeya—the son of Kāśa, king of Kāsi, father of Rāṣṭra

Vi IV 8 7

Kāśeyas—a ruling dynasty of 24 rulers

M 272 15

Kasma—father of Supārśva.

Va 96 252

Kasmira(mandala)—became the possession of Vrātyas and Mlecchas,[1] a kingdom of the West watered by the Sindhu[2] A *tirtham* sacred to Medha[3]

[1] Bha. XII. 1. 39, Vi. IV 24 69 [2] Br II 16 51 18 47 III 74. 213 [3] M. 13 47

Kasmiras—a tribe

Va 45 120

Kasya (I)—a son of Suhotra, and father of Kāśi

Bha. IX. 17 3-4

Kaśya (II)—a son of Senājit.

Bhā. IX. 21 23 Vi. IV 19 36

Kasya (III)—a Ksatriya who became a *dvija*

Br III. 66. 87

Kasyaduhita—a daughter of Kasya and wife of Āhuka, mother of Devaka and Ugrasena

M. 44 70-1.

Kasyapa (I)—a *Samhita-karta* officiated as *adhvaryu* at Paraśurama's sacrifice and got the whole earth as fee,[1] a *mantrakrt* and a *Brahmavādin*.[2]

[1] Br II. 35 63 and 66 III. 8 86 47 47 and 60, IV 9 3 [2] M. 145 98 and 106 Va. 59 102

Kasyapa (II)—a sage of Savarni epoch, a pravara.

M. 9 32 199 16.

Kaśyapa (III)—a son of Vali the avatar of the lord

Va 23 160

Kāśyapa (IV)—a son of Gokarna, the *avatār* of the 16th *dvāpara*

Va 23 173

Kasyapa (V)—(Kāśyapa Havışmān), a son of Bhautya Manu,[1] of Vatsa gotra,[2] a pupıl of Sūta,[3] had three Ādıtyas as wıves, and out of kāma for Devakī took human bırth as Krsna,[4] one of the seven sages, *a tapasvī*.[5]

[1] Vā 100 107, 116, 106 34 [2] Ib 62 16, 64 28 [3] Ib 61 55 [4] Ib 96 230 [5] Ib 100 82 100 96

Kaśyapa (VI)—(see Kaśyapa) marrıed thırteen daughters of Dakṣa,[1] blessed Dıtī wıth a son capable of vanquıshıng Indra,[2] a householder to perform rıtes ın honour of hım,[3] resıdes ın the sun's charıot ın the month of *Mārgaśīrṣa*[4]

[1] Vı I 15 77 and 103 [2] Ib I 21 30 2 [3] Ib III 1 32, 11 43 [4] Ib II 10 13

Kaśyapa (VII)—a son of Suhotra

Vı IV 8 5

Kāśyapa (VIII)—a son of Parvasa

Vā 28 13

Kāsyapas (Kāsapas)—the lınes of kıngs commencıng wıth Sannuhotra Kāśa, ruled at Kāśī Sıx of them were *Brahmavādıns* Among them were Brāhmanas and Ksatrıyas whose sons were rıghteous, powerful and strong

Br II 32 112, III 67 79, Vā 92 74

Kāśyapatīrtham—(Kālasarpı). fit for *śrāddha*

Vā 77 87

Kaśyapı—Ārṣeya pravara of the Bhārgavas

M 195 37

Kaśyapeya—one of the sages who heard the first part (sarga) of the Purāṇa asked Sūta to speak on *Pratısandhı*, a gotrakara[2]

[1] Vā 7 1 [2] M 199 9

Kāśyā—a daughter of Supārsva and wıfe of Sāmba, had five sons

M 47 24

Kaṣayas—pseudo-ascetıcs

Br III 15 62, Va 79 90

Kasṭha—a measurement of length and capacıty, Yayātı versed ın,[1] the ıntervenıng dıstance between two *kaṣṭhas* and the dıstance between *kāsṭha* and *lekha*, north to south, both the outer and ınneı cırcumference ın *Dakṣınayana* and *Uttarayana*[2] thırty form a *kala*[3] Tıme equal to 15 *nımeṣas*[4]

[1] M 34 9 142 4 [2] Vā 1 93, 50 127, 132 and 133 [3] Va 30 13, Vı I 3 8 II 8 59, VI 3 6 [4] Br II 7 19, 13 16, Vā 50 169, 57 6, 70 15, 93 72, 100 214, Vi I 3 8

Kāṣṭhā—one of the Kaśyapa's wıves, and mother of quadrupeds wıth cloven hoofs, a mother goddess

Bhā VI 6 25 and 29, Br III 3 56, IV 32 14

Kaṣṭhāhārına—Kaśyapa gotrakaras

M 199 9

Kāsara—a pupıl of Bāṣkalı

Bha. XII. 6 59

Kahala—in Rama's *abhiṣeka*

Vi IV 4 100

Kimkana—a son of Bāhyaka

Br III 71 4

Kinkina—a son of Bhajamāna

Bha IX 24 7

Kindevas—a class of divinities

Bha XI 14 6

Kinnara—the son of Sunakṣatra, and father of Antarikṣa

Va 99 285, IV 22 4 5

Kinnaras (I)—a group of divine singers[1] Born of Brahmā's shadow, these frequent Kailāsa,[2] celebrate Puruṣa, Indra and Hari[3] Went to Dvārakā to see Krsna,[4] and learnt the dharma from the seven sages,[5] worship *Pitrs*[6]

[1] Bha II 10 38 [2] Ib III 20 45 IV 6 9, Br II 25 28, III 7 176 8 71 [3] Bha IV 30 6, VI 7 4 VII 8 38, X 3 6 4 11 [4] Ib XI 6 3 [5] Ib XI 14 6 31-2 [6] Br III 10 38 and III 22 59, 37 19 IV 20 49 33 27, 39 56

Kinnaras (II)—Born of Ariṣṭā and Kasyapa Citraratha is their overlord Live in Himālayas, help Indra, kingdom of

M 6 45 8 6, 13 16, 23 39, 117 8, 121 48, 148 92

Kinnaras (III)—sons of Asvamukhas, had a number of *ganas*, horse-faced and human-faced, famous for dancing and music,[1] servants in Śivapura,[2] live in the Mahānila hill;[3] hundred cities of, in Kailāsa[4]

[1] Vā 69 31 36 7 [2] Ib 101 252 [3] Ib 9 56, 38 5, 39 32, 47 47 [4] Ib 46 41

Kinnarāśia—a son of Sunakṣatra.

M. 271 8

Kimpuruṣa (i)—a son of Āgnihotra and Pūrvacitti, and Lord of Hemakūṭa

Bhā V 2 19, Br II 11 45 and 48, Va. 33 38, 41, Vi II 1 16 and 19

Kimpuruṣa (ii)—a son of Svārociṣa Manu

Br II. 36 19, Vi. III 1 12

Kimpuruṣa(m) (iii)—*a continent of Jambūdvipa and bounded by Hemakūṭa on one side*[1] *Here Hanumān worships Rāma as a friend of all including wild creatures, and as one who led all Kośala people to Heaven*[2] *Its king Dumna was an ally of Jarāsandha and placed on the west of the Gomanta hill during its siege;*[3] conquered by Parikṣit[4] There is Plakṣakhaṇḍa like Nandana People drink of plakṣa and live for 10,000 years and are of golden colour, note for *madhuvaha* trees[5]

[1] Bhā V 16 9, M. 113 29, 114 59 63-5, 121 49 Va 34 28, Vi. II 2 13 [2] Bhā V 19 1-8 [3] Ib X. 52 11 [11] [4] Ib I 16 13 [5] Br II 17 1-5, 18 74, Vā. 46 2 6, 47 71

Kimpuruṣa (iv)—a kind of elf, an attendant on Kubera Ila's conversion from womanhood into

M. 12 10

Kimpuruṣas—a class of divinities, born out of Brahma's shadow just like Kinnaras[1] Frequent Kailāsa hill[2] Joined gods in singing Nṛsimha's praise[3] Learnt dharma from the seven sages[4] Belong to the line of Krodhavaśā[5]

[1] Bha III 20 45 [2] Ib IV 6 31 [3] Ib VII 8 38 [4] Ib XI 14 6 [5] Br III 7 176, 8 71, 41 30, IV 30 9, 33 27

Kımbhayas—a branch of Angırasa.

Va 65 107.

Kımśukavanam—between hılls Vasudhāra and Ratnadhāra, here ıs the temple of the sun god where every month the sun descends.

Vā 38 27-32

Kırāta—the story of.

Br IV 7 13, 8. 9

Kırātas—People of an eastern kıngdom, a mountaın kıngdom, defeated by Bharata and purıfied of sın by the worshıp of Harı,[1] vanquıshed by Kalkı,[2] a hıll trıbe[3] Defeated by Sagara, took caves and hılls as resıdences,[4] resıde on the east of Bhāratavarsa,[5] co-habıtatıon wıth Kırāta women by a Brāhmana, purıficatıon at the end of the twelfth day—rıtes cıted[6]

[1] Bha IX 20 30, II 4 18, Br II 16 12 and 51, 60 68 M 114 56 121 49, Va 45 82, 120 136, 47-48, 58 83 [2] Br II 18 50 III 73 109 IV 29 131 and 135, Va 98 108 [3] Br II 16 68, III 48-49 IV 7 19, M 114 11 and 35 [4] Br III 48 23-49 [5] Vı II 3 8 [6] Br IV 8 9

Kırıcakraratha—of Lalıtā, descrıbed

Br IV 20 (whole), 28 15, 29 39, 36 13

Kırīta—of Vısnu,[1] of Kamsā[2]

[1] Vı IV 15 13 [2] Ib V 20 86

Kırmıra—a Nāga wıth hıs cıty ın the 5th Talam

Br II 20 37

Kilakilas—the important kings after the Gundas, Vṛṣalas and Maunas, succeeded Ābhiras

Br III. 74 178, M. 273 24

Kilikilā—The capital of Maunas and Bhūtananda He and his successors reigned for 106 years These kings had thirteen sons, known by the common name Bāhlikas

Bha XII 1 32 34

Kisora—A Dānava who took part in the Tarakamaya

M 173 21, 177 7

Kiskindipāndubhumikas—a Janapada of the Ketumāla

Va 44 13

Kiskindha(ka)s—a Vindhyan tribe

Br II 16 64, M 114 52, Va 45 132

Kiskindhaguha—on the Kailasa

Va 54 116

Kiskindha—the capital of Vāli[1] A mountain capital, a *tirtham* sacred to Tārā[2]

[1]Br III 7 247 [2]M. 13 46

Kiṣku—a measure of length, two *ratnis* or 42 *angulas*

Br II 7 96 99 M 173 16 Va 8 102 101 123

Kisasna (c)—a Janapada

Va. 45 110

Kīkaṭa (I)—a son of Ṛṣabha

Bha. V 4 10

Kīkaṭa (II)—a son of Samkaṭa His sons were godlings, being the presiding deities of fortresses

Bhā VI 6 6

Kıkata (III) *(c)*—the land in which the Buddha was born, its people became purified by their devotion to Hari,[1] noted for the sacred Gayā and the garden park *Rajagrha*, also for the *āsrama* of Cyavana Other sacred spots fit for *śrāddha* offerings were Vaikuntha, Lohadanda, Grdhrakūtā and Śonaka

[1] Bhā I 3 24, VII 10 19 [2] Vā 108 73-4

Kīkasa—the mother of Balāhaka and seven other sons, all commanders of Bhanda

Br IV 24 6

Kīrakatma—a sacred place fit for *srāddha* offerings

Va 77 56

Kīrti (I)—the son of Dharmatantra

Va 94 5

Kīrti (II)—a daughter of Dakṣa and wife of Dharma, son Yaśas

Br II 9 50 62, 13 80 Vi I 7 23 and 31

Kīrti (III)—a daughter of Śuka and wife of Anuha

Vi. IV 19 44

Kīrti (IV)—the wife of Vamana Hari (Viṣnu)

Bha VI 18 8, Vā 30 73, 55 43, Br II. 26 45

Kīrti (v)—a Devī attending on Soma,[1] wife of Jayanta, left him for Soma,[2] in the *geyacakra* of Lalitā Devī[3]

[1] Br III 65 26 Va 90 25 [2] M 23 25 [3] Br IV 19 71

Kīrtimat (i)—the first son of Vasudeva and Devakī He was not killed by Kamsa when Vasudeva brought the child to him, of the Rohini family. (Killed by Kamsā-*Vi P*).

Bhā X 1 57-60, IX. 24 54, Br III 71 174, M 46 13, Va 96 168, Vi IV 15 26, 27

Kīrtimat (ii)—a son of Uttānapāda

Br II 36 89, M. 4 35, Vā 62 76

Kīrtimat (iii)—a son of Śaṭha

Br III 71 170

Kīrtimat (iv)—a son of Angiras, wife Dhenukā, sons, Carisnu and Dhrtimān

Va 28 15 17, Br II 11 18

Kīrtimati (i)—a daughter of Śuka, husband Anuha (Satvanuha-*Va P*) and son Brahmadatta

Br III 8 94, 10 82, Va 70 86

Kīrtimatī (ii)—a goddess enshrined at Ekāmbheka

M 13 29

Kīrtiratha—the son of Pratimbaka, (Pratitvaka-*Vā P*) father of Devamīḍha

Br III 64 11-12, Va 89 11

Kīrtiraja—a son of Dhrti

Va 89 13

Kīrtirata—the valorous son of Mahādhṛti. Father of Mahāroman

Br III 64 13

Kīrtivratam—in honour of Aśvattha, Sūrya and Ganga

M 101 24

Kukupada—a Rākṣasa living in Sutalam

Br II. 20 23, Va 50 22.

Kukura (I)—the father of Vanhi.

Bha IX 24 19

Kukura (II)—a son of Satyaka (Andhaka-*M P*) and father of Vṛṣṇi (Ugrasena-*Vā P*)

Br III 71 116 M 44 61 2 76 Vā 96 134

Kukura (III)—an Asura follower of Bali

M 245 32

Kukura (IV)—a son of Andhaka and father of Dhṛṣṭa,[1] descendants of[2]

[1] Vi. IV 14. 12, 13 [2] Ib V 35, 16, 37, 39

Kukuras—a tribe which defended Dvārakā Relieved by Kamsā's death, fought with their kinsmen and ended their lives,[1] kingdom of[2]

[1] Bha. I 11. 11, X. 45 15, XI. 30 18 [2] M 121. 43

Kukurandhakas—see *Andhakas*

Br III. 71. 90 Va. 96. 89

Kukkuṭa—the banner of Skanda, presented to him by Vāyu the standard of Kumara, a cock not to be fed with *sraddha pinda*,[2] killer of, goes to hell[3] Cock crying in *pradosa* time is bad to the place[4]

[1] Va 72 45 [2] Br III 7 455, 10 47, 12 34, 14 48, 19 44, M 260 50 [3] Br IV 2 165, 24 50, Vā 101 163 [4] M 237 5

Kukkuṭī—a mind-born mother

M. 179 17

Kukkura—a commander of Bhanda, killed by Kulasundarikā in battle

Br IV 21 79, 25 28 and 97

Kukṣi—a disciple of Pausyañti Learnt a hundred Sāmasamhitas

Bha XII 6 79

Kukṣibhuma—a son of Bali

M. 6 11

Kukṣimitra—a son of Vasudeva and Madirā

Br III 71 171, Va 96 169

Kukṣī (I)—a daughter of the Progenitor Kardama

Br II 14 8.

Kukṣi (II)—a daughter of Priyavrata

Va 33 8 Vi. II 1 5

Kukṣeyu—a son of Raudrāśva

Bha IX. 20 4

Kukhandikas—a piśāca clan.

Vā. 69 264

Kuյılāśva—a commander of Bhanda

Br IV 21 85

Kuñjarī—a svara śaktı

Br IV 44 56

Kumcı—a son of Balı

Br III 5 43

Kuñjatīrtham—on the Narmadā

M 194. 9-10

Kuñjara (I)—an Asura ın Atalam (fourth tala or *gabhastalam-Va P*)[1] A commander of Tāraka wıth a charıot of horses, kılled by Kapālı and other Rudras after a terrıfic fight[2]

[1] Br II 20 32, Va 50 31 [2] M. 148 42 50 153 29 30, 51-68

Kuñjara (II)—Father of Añjanā, and father-ın-law of Kesarı, a Nāga

Br III 7 223 and 233, 350

Kuñjara (III)—(Mt) abode of Agastya

M. 163 79

Kuñjaracāyā—ıs *Hastınah chayā* (s v)[1] a naksatra[2]

[1] Br III 19 8 [2] Va 83 11

Kuñjarapatı—was placed on the East of the Gomanta hill durıng the sıege of Mathurā by Jarasandha

Bhā X. 52 11 [5]

Kuṭaka—(c) a kıngdom through whıch Ṛṣabha passed Arhat was kıng

Bha. V 6 7 and 9

Kuṭakācala—Mt adjoining the Kuṭaka country.

Bha V 6 7.

Kuṭabhī—a mind-born mother

M 179 16

Kuṭicaka—a class of ascetics

Bhā III 12 43

Kutilākṣa—the commander-in-chief of Bhaṇḍa, stationed troops on all sides of the city and got the army ready for action Sent Durmada, Kuranda, Karanka and others to the field, all being slain, attacked Cakraratha from the front and fled back in fear Sent again 30 sons of Bhanda, and lastly went with Bhanda for the war

Br IV 21 77-100, 22-26 (all chapters), 27-10, 29 8

Kutumbi—a householder, fit for receiving *dānas*

M 53 19 and 41, 72 35, 76 3, 96 13, Va 61 96

Kuṭumbikā—a mother goddess

M. 179 30

Kudmalā—a R sacred to Pitṛs

M 22 46

Kuni (I)—the son of Jaya (Sañjaya-*Vi P*) and father of Yugandhara

Bhā IX 24 14, Vi IV 14 3

Kuni (II)—is Indupramati

Br III. 8 97

Kuni (III)—a son of Vedasiras, an *avatar* of the 15th *dvapara*

Va 23 169

Kuninda—a powerful ally of Jarāsandha, placed at the north gate of Mathura during its siege, and of Gomanta during its siege see *Kulinda*

Bha X. 50 11 (7), 52 11 (14)

Kunibahu—a son of Vedasiras, an *avatar* of the 15th *dvapara* (See also *Kuni*)

Va 23 169

Kunda—a chief Vanara

Br III 7 241

Kundas—Five in Prayāga, in the midst of which flows the Gangā,[1] three fire *kundas* outside Prayāga through which the Ganges flows[2]

[1] M. 104 13 [2] M. 110 4

Kuṇḍaka (I)—a Srutarṣi

Br II 33 10

Kundaka (II)—the son of Kṣudraka and father of Suratha

Vi. IV 22 9

Kundaparvata—a mountain

Va 108 32

Kundapayins—sons of Nidhruva and Sumedha

Br III 8 31, Va 70 27

Kundikera—(Tundikaras-Pargiter) a Haihaya clan

M 43 49

Kundina (I)—a Vāsiṣṭha Brahmavādin

M 145 110, 200 15

Kundina (II)—a resident of Brahmakṣetra

Va 59 106

Kundina (III)—one of the eleven Vasiṣṭha branches

Va 70 90

Kundina (IV)—the capital of Vidarbhas, Damaghoṣa arrived at, Balarama s arrival, Rukmi s resolve not to enter the capital without vanquishing Kṛṣna [1] Here Sālva had a conference of princes to get rid of Kṛṣna [2]

[1] Bha X 53 7 15 and 21 54 19 20 52 Vi V 26 1 [2] Bha X 76 2 [8 9]

Kuṇḍinas—a class of Vāsiṣṭha group

Br III 8 99

Kutapas—eight in relation to a *sraddha*—middle noon, *khadgapatram*, Nepal shawl silver, *kusa grass*, seasamum, cow, son of a daughter *ety kutsitam pāpam tapanti* Of 5 and 6 are born of Visnu's body and are by themselves enough to protect a *Śrāddha*

M 22 84 9

Kutsa (I)—a son of Cākṣuṣa Manu

Bhā IV 13 16

Kutsa (II)—a Bhārgava gotrakara. *Tripravara.*

M. 195. 22; 196. 37.

Kuthana—a Rākṣasa.

Vā. 69. 165.

Kuthaprāvarṇa (c)—a locality through which Pāvanī flows;[1] a mountain kingdom;[2] people of.[3]

[1] Br. II. 18. 57. [2] M. 114. 56. [3] Vā. 47. 55.

Kuthumi (I)—a son of Jaṭāmāla, an *avatār* of the Lord.

Vā. 23. 187.

Kuthumi (II)—one of the four chief disciples of Pauṣyañji; had three sons.

Vā. 61. 36, 38.

Kunāla—a son of Aśoka; ruled for eight years.

Vā. 99. 333.

Kunindas—a tribe.

Vā. 47. 43.

Kunetraka—a son of Vedaśiras, an avatār of the 15th *dvāpara*. Cf. *Kuni.*

Vā. 23. 169.

Kuntala (I)—(Svātikarṇa) Āndhra king ruled for eight years.

M. 273. 8.

Kuntala (II) (c)—a kingdom of Madhya deśa; a southern country.

[1] Br. II. 16. 41 and 59-60; 18. 44.

Kuntalas—a people of southern country,[1] were enlisted by Jarāsandha against the Yadus[2]

[1]M 114 35, Vā 45 110, 127, 47 42 [2]Bhā X. [50 (V) 3]

Kunti (I)—the son of Dharmanetra and father of Samjaya (Sohañji-*Bhā P*), (Sahajit-*Vi P*)

Bhā IX 23 22 Br III 69 5, M 43 9, Vi IV 11 8

Kunti (II)—the son of Kratha and father of Dhṛṣṭi(a) (Vṛṣni-*Burnouf*)

Bha IX 24 3, M 44 38 9, Vā 95 38, Vi IV 12 40-41

Kunti (III)—a son of Kṛṣna and Satyā

Bha X 61 13

Kuntibhoja—(Kunti-*Va P*), went to Syamantapañcaka for solar eclipse,[1] adopted *Pṛthā*, daughter of Śūra, as his daughter (See Sorenson's *Index to Proper Names in Mahābharata*, p 436) Pandu married Kuntī, daughter of Kuntibhoja[2]

[1]Bhā X 82 25 Vi IV 14 32 3 [2]Br III 71 151-2 M 46 7, Va 96 150

Kuntisena—a commander of Bhanda, attacked by Mahāmāyā

Br IV 21 84, 28 39

Kunti—daughter of Śūra and adopted by Kuntibhoja as he was childless Durvāsas taught her a *mantra* by which she invoked the sun who returned after blessing her with a child Being an unmarried girl, she abandoned her son in a box, and this was discovered by Adhiratha who

brought him up This child was Karna,[1] queen of Pāṇḍu gave birth to Yudhiṣṭhira and four other sons by the favour of gods—Dharma, Vāyu and Indra and the Aśvins, outlived her husband for the sake of their welfare[2] Seen by Akrūra Narrated to Vidura her troubles after Pāṇḍu's death Her affection and love for Kṛṣna, addressed him on the difficulties encountered by the Pandavas Kṛṣna comforted her and explained how it was not possible for him to go to Hāstināpura earlier[3] Her *stotra* of Kṛṣna,[4] grieved at his departure from Hāstināpura Her thoughts on the other world[5] Heard of Drupada's defeat by her sons Was met by Kṛtavarman at Hāstināpura At the news of the alleged burning of (Pandavas, etc), Kunti went to the Kurus accompanied by Rāma and Krsna, though the latter was aware of the fact of their living[6] Heard the story of the marriage of Krsna from his wives and was lost in wonder[7] Left for Syamantapañcaka, and complained to Vasudeva of his neglect of her sons Vasudeva consoled her saying that oppression from Kamsa had scattered them in different directions[8] Joy at Krsna's visit to Hāstinapura Taking leave of her Kṛṣna went to Dvārakā[9] (See *Pṛthā*) Regretted with her sons the loss of Duryodhana and others[10]

[1] Bha IX. 23 13 14 24 31 36 Br III 71 152 5 M 46 7 [2] Bha IX 22 27 M 50 48 50 Br III 1 40 Vi V 12 24 [3] Bha X 58 7 10 X 49 1 15 I 8 3 9 13 [4] Ib I 8 17-43 [5] Ib I. 10 9 13 3 15 33, X. 82 24 [6] Ib X 52 [56 (V) 2] [5], 10 57 1 [7] Ib X 84. 1. [8] Ib X. 82 18-22 84 57 and 69 [3] [9] Ib X 7 1 39 77 7 10 M 103 12

Kunti—a R from the Pariyatra hill

M. 114 24

Kuntis—a Yadu tribe who took part in the marriage festivities of Kṛṣna and Rukmini[1] They went to Syamantapañcaka for solar eclipse[2] Heard of Kṛsna going to Mithilā and met him with presents[3] Fought with their kinsmen and ended their lives[4]

[1] Bha X. 54 58 [2] Ib X 82 13 [3] Ib 86 20 [4] Ib XI 30 18

Kunda—a Mt of Śālmalıdvıpa

Bhā V 20 10

Kupatha—a Dānava.

Br III 6 10, Va 68 10

Kupathas—a hıll trıbe, a mountaın kıngdom of the south

Br II 16 67, M 114 47 55, 121 35

Kupathapravaranas—the kıngdom of

M 121 56

Kubalāśva—Kılled Dundhu, the son of Arūru, on the advıce of Uttanka

Va 68 31

Kubera (I)—the son of Vıśravas (Vaısrāvana) and Idavıdā Hıs father ınıtıated hım ınto a great *vıdyā* Father of three sons—Vıśāla and others Lord of Yaksas, and brother of Śıva,[1] was pleased wıth Dhruva and blessed hım though he kılled hıs followers[2] Presented a golden throne to Prthu[3] Wıth hıs naravāhana attacked Kṛṣna takıng Pārıjāta, but defeated by Satyabhāmā, retreated ın fear Presented to Kṛṣna eıght treasures and hıs new cıty[4] Attended by Guhyakas, he ıs compared to Yudhıṣṭhıra attended by Pāndavas, Kṛṣna and sages[5]

Lord of Alaka and son of Pulastya and resıdent of Kaılāsa,[6] vanquıshed by Rāvana, wıfe Ṛddhı and son Nalakūbera[7]

Man as hıs rıdıng anımal followed by Yakṣas and Rākṣasas wıth respectıve standards—*Ulūka* and *Grdhra*,

[1] Bha. IX. 2 32-33, IV 1 37, 11 33 Vā 40 8, 47 1, 70 38 97 2 [2] Bha IV 12 1-9 [3] Ib 15 14 [4] Ib X. [65 (V) 45], [66 (V) 4 21], 50 56 [5] Ib I 9 3 [6] Br II. 18 1-2 35 94, 36 218, M 121 2-3, 137 32, Va 69 196 [7] Br III. 7 254 and 331, 8 44, 72 2, P 50

fought with Jambha and Kujambha and was overwhelmed, fled to Indra helpless, beaten by Tāraka[8]

By residing in Benares, attained the status of a Ganeśa,[9] observed the *Ādityaśayanavratam*,[10] penance at the confluence of the Narmadā and the Kāveri and was blessed by Śiva to be the Lord of Yakṣas,[11] icon of,[12] defended the chariot of Tripurāri[13]

IV 15 22 Va 70 41 [8]M 148 84, 150 50 108 153 179 [9]M 180 62 [10]Ib 47 30 55 32 [11]Ib 189 4 11, 191 85 [12]Ib 261 20 2 [13]Ib 133 63, 138 25 140 41

Kubera (II)—(Dhanada) the guardian of the north,[1] presents of, at Uma's marriage,[2] in the army of deva's at Tārakāmaya, riding animal of, man;[3] Harikeśa got this status at Benares, became *annada* and *ksetrapala*, Udbhrama and Sambhrama, two Ganas in his service[4]

[1]M 67 15, Vi V 36 12 [2]M 154 489 [3]M 174 17 18 [4]M 180 94-99

Kuberaṇi—Tripravara

M. 196 33

Kuberatunga—a sacred place fit for *sraddha*, near Nanda in the N E direction, a *siddhakṣetra*, a temple of Mahadeva, the lord performed austerities standing on one leg in the Devi's temple for a Yuga (divya)

Br III 13 80, Va 77 78-81

Kubera bhavanam—in the Piśācaka hill

Va. 39 57

Kuberas (c)—a Janapada of the Ketumāla

Va 44 14

Kubja—got final release by *satsanga*

Bhā XI 12 6

Kubjabhram—a *tirtham* sacred to Pitrs

M 22 66

Kumanas—a people of the *Dakṣināpatha*

Va 45 125

Kumara (I) (*Subrahmanya*)—born in *Śarakanana* or *Śaravana* and was nursed by the six Krttikas, hence Kārttikeya Sucking milk with six mouths, the child came to be known as Sanmukha Appointed commander of the celestial army in the Tārakāsura war and killed Tāraka [1] Śākha, Visakha and Naigameya were brothers [2] An *avatār* of Hari [3]

A son of Agni through Svahā, and the son of Gangā by taking Agni's *garbha* due to Uma's curse Hence son of Śiva [4]

His birth was heralded by divine musicians, siddhas cāranas, yaksas kinnaras and others Fed with milk by the wives of the seven sages except Arundhati Hari presented him two birds—fowl and peacock Sarasvati the lute, Brāhmi a goat and Śiva a ram [5] Married Devasenā, the daughter of Indra also known as Skanda, Guha, and Devasenāpati [6] Mayūra as the riding animal of [7] Wounded by Maya in the battle of Tripuram [8]

[1] Bha IV 7 64 5 Vi I 15 115 M 5 26-7 160 (whole) 225 18 Va 66 24 [2] Ib 66 24 M 5 2617 [3] Bha XI 4 17 [4] M 135 79 [5] Br III 3 24 10 35-48 M 203 6, Va 72 35 46 [6] Br IV 30 39 99 to the end Va 72 48-50 Br III 10 48-51 [7] M 135 76 [8] M 192 33

Kumara (Sanat) (II)—a *siddha* who could not comprehend the supreme Being and who would not find fault with Hara for violating *dharma* [1] Learnt the *Bhagavata* from Sankarsana and imparted it to Sānkhyāyana [2]

[1] Bha VI 3 20, 15 12 17 12 and 32, VIII 23 20 [2] Bha III 8 3 and 7

Kumara (III)—a son of Havya, after whom Kumāra-varsa was called

Br II 14 17 18, Va 33 16

Kumara (IV)—see *Bhauma*

Br II 23 85, 28 92

Kumara (V)—a prajapatı

Br III 1 54 Va 65 53

Kumara (VI)—an author of Archıtecture

M 252 3

Kumara (VII)—rose out of the contemplatıon of Brahmā ın the 29th *kalpa*, wıth whıte complexıon and a resplendant fearful countenance and mouth, Brahmā worshıpped hım as the Gods of Gods *Puranapurusa*, the best of yogıns and laughed a hearty laugh ın wonder, also of red colour

Va. 22 10 23

Kumara (VIII)—at the commencement of the eıghth *kalpa* Brahmā got a son (*Nilalohıta*) who was weepıng, he asked Brahmā to gıve hım a name for whıch Brahmā saıd *Rudra*, agaın he crıed for a second name and Brahma saıd *Bhava*, the other names gıven ın order were *Śıva*, *Pasupatı*, *Isa*, *Bhıma*, *Ugra* and *Mahadeva*

Va 27 4 16

Kumara (IX)—a Naga

Va 69 71.

Kumāra (x)—a son of Bhavya of Śākadvıpa

Vı II 4 60

Kumāra (c)—a kıngdom watered by Hlādınī,[1] a trıbe[2]

[1] Br II 18 55 [2] Vā. 47 52

Kumāras—a celestıal group

Va 47 52

Kumāraka—the first offsprıng of Brahmā when he was engaged ın thınkıng of creatıon devoıd of *sabda, sparśa, rūpa, rasa* and *gandha* Brahmā pondered over a form whıch would be neıther male nor female but wıth colours Then *Akṣara* came out of ' hıs neck, ıt was *Omkāra* wıth one *matra,* then two *matrākṣara,* three *aksaras,* then fourteen-faced deva and 14 Manus

Vā 26 8 28

Kumarakosala—a *tīrtha* ın the Pālapañjara hıll, sacred for *srāddha*

Vā 77 37

Kumāranılaya—sages of, vısıted Dvāraka

Bha. X. 90 28[4]

Kumāravanam—Here Purūravas got separated from Urvaśī -

M 24 19

Kumāravamśa—the son of Madhu, and father of Anu

Vı. IV 12 42

Kumarasambhava—see *Tārakāmaya*

Kumārā—a R from the Śuktimat hill

Vi. II 3 14

Kumarī (I)—a daughter of Lalitā aged nine, and trained in military art Attacked and slew all the sons of Bhaṇḍa to the joy of the Śakti troops,[1] goddess enshrined at Māyāpurī.[2]

[1] Br IV 26 73-117 [2] M 13 34

Kumārī (II)—Cape Comorin, fit for *sraddha* offerings

Br II 16 11, III 13 28

Kumārī (III)—a R from the Śuktimat hill

Br II 16 38, M. 163 86

Kumārī (IV) (*Siddhā*)—a R of Śākadvīpa

Br II 19 96, Va 45 81, 49 92, Vi II 4 65

Kumārī (V)—noted for Candratīrtha

Va. 77 28

Kumārīpuram—a part of an artificial fortress (*Kṛtrima*)

Br II 7 103-4

Kumuñja—Mt king of hills, to the east of Arunoda,[1] eight cities of the Dānavas located in [2]

[1] Va 36 18, 37 1 [2] Ib 39 28-9

Kumuthi—a rtvik at Brahmā's sacrifice

Vā. 106 34.

Kumuda (i)—an attendant on Hari[1] Attacked Asura followers of Bali[2]

[1] Bha VII 8 38-39, XI 27 28 [2] Ib VIII 21. 16

Kumuda (ii)—a disciple of Pathya

Bha XII 7 2

Kumuda (iii)—a chief Vānara

Br III 7 242

Kumuda (iv)—a son of Irāvati

Br III 7 292

Kumuda (v)—a Nāga from Cāndramasa Sāma

Br III 7 345

Kumuda (vi)—a son of Maṇivara

Va 69 160

Kumuda (vii)—a son of Bṛhati

Va 96 247

Kumuda (viii)—a Mt on one side of Meru west of Śitoda Here is the celestial Banian Tree Śatabalu's from which flow rivers to Nilāvṛta The tree would yield whatever was desired of it[1] One of the seven hills of Śālmaladvipa[2] Residence of the Kinnaras[3]

[1] Bha V 16 11 and 24, Va 36 28, 38 45, 42 51 [2] Br II 19 35 Va 49 32 3, Vi II 4 26 [3] Vi. 39 59

Kumuda (ix)—a Mt in Kuśadvipa

M 122 52

Kumuda (x)—a Mt in Gomedaka

M 123 3

Kumuda (xi)—a Cakravāka in Mānasa; a son of Kauśika in previous birth.

M. 20. 18.

Kumuda (xii)—one of the eight *nidhis* of Kubera.

Vā. 41 10

Kumudas—a Janapada of the Bhadra continent.

Vā. 43. 21.

Kumudadyuti—a Nāga from *Cāndramasa Sāma.*

Br. III. 7. 345

Kumudadvīpa—a region of Bhāratavarṣa; (kuśa) described

Vā. 48. 14. 34-5.

Kumudā (i)—a name of Yogamāya; the goddess enshrined in Mānasa.

Bhā X. 2 12, M. 13. 27.

Kumudā (ii)—the wily sister of Mahādeva in the isle of Kumuda.

Vā. 48 35

Kumudākṣa (i)—an attendant on Hari. Attacked Asura followers of Bali. See Kumudākṣana

Bhā VIII. 21 16, XI. 27. 28

Kumudākṣa (ii)—an Yakṣa and a son of Devayānī.

Br III. 7. 129.

Kumudādi—a pupil of Pathya.

Br. II. 35. 59, Vā. 61. 52, Vi. III 6. 11

Kumudābhas—a Janapada of the Ketumāla country.

Vā 44 12

Kumudıni—one of the four queens of Bhanda

Br IV 12 13

Kumudeksana—see *Kumdaksa*

Kumudvatı (I)—a R ın Krauñcadvīpa

Br II 19 75, M 122 88, Va 49 69, Vı II 4 55

Kumudvatı (II)—a R from the Vındhyas

Br II 16 33, M 114 27, Va 45 102, 47 2

Kumunda—(Mt) a hıll range on the east of Meru

Vı II 2 27

Kumbha (I)—a Daıtya kıng, orıgınator of the *Kāpıleyas*, Daıtyaraksasas, by hıs wıfe Kapılā,[1] kılled ın the Lankā war[2]

[1]Br III 7 144 6, Va 69 176 7 [2]Bha IX 10 18

Kumbha (II)—a son of Mundıśvara, an avatār of the lord of the 25th *dvāpara*

Va 23 211

Kumbha (III)—helped Soma ın the Tārakāmaya war

Vi IV 6 14

Kumbha (IV)—a palace in the shape of a pot, wıth 9 *bhūmıkas* and a *torana* of 16 *hastas*

M 269 37-49

Kumbha (V)—fit for *srāddha*

Va 77 47

Kumbhakarna—a son of Viśravas and Kaikarı, killed by Rāma in the Lankā war,[1] a brother of Rāvana[2]

[1] Bha IV 1 37, VII 1 43, 10 36, IX 10 18, Vā 70 41
[2] Br III 8 47, IV 29 113 and 116

Kumbhakarnī—a mind-born mother

M 179 22

Kumbhakarsāsya—a son of the Mundıśvara *avatār* of the lord

Vā 23 211

Kumbhakarı—a R of the Ketumāla country

Vā 44 22

Kumbhagarttodaya—a son of Balı

Br III 5 43

Kumbhagrīva—a commander of Bhanda

Br IV 21 88

Kumbhaja—a name of Agastya

Br III 35 42, IV 17 35, 30 4

Kumbhanabha (I)—a son of Balı

Va 67 83

Kumbhanabha (II)—one of Danu's sons

Va 68 10

Kumbhanāsa—a commander of Bhanda

Br IV 21 88

Kumbhapatras—a group of Pıśācas, little in size, hairy, brownish in hue,[1] are invisible and live on the heads of elephants and camels[2]

[1] Br III 7 378 and 382 395 [2] Va 69 263, 274-5

Kumbham—a water vessel, being an adjunct of *vratams*: to be given as gift.

M. 7. 10 and 18.

Kumbhamāna—a Dānava.

Br. III. 6. 10.

Kumbhayoni—a name of Agastya.

Bhā. I. 19. 10.

Kumbhasambhava—a name of Agastya.

Br. IV. 17, 32; 29. 58.

Kumbhānda (I)—a minister of Bāna. His daughter Citralekhā, was a companion of Ūṣā, Bāna's daughter,[1] was attacked by Balarāma in the siege of Śoṇitapura; defeated, ran away.[2] Sent to Mathurā for Jarāsandha's help. Kṛṣṇa overcame his illusory warfare by *Vijñānāstra* Defeated by Sātyaki, he fell unconscious, was taken from the field in a chariot back to his city.[3]

[1] Bhā. X 62 14, Vi V 32 17 [2] Bhā. X 63, 8 and 16. [3] Ib X [51 (V) 18], [28-30, 59-63, 65]

Kumbhānda (II)—a commander of Bhaṇḍa

Br IV 21 89

Kumbhila—a Rākṣasa with his city in the third Talam,[1] a son of Bali.[2]

[1] Br II 20 28 [2] Vā 50 27 68 32

Kumbhīka—a hell, for those fallen from Karma.

Vā 83 89.

Kumbhīnasī (I)—a daughter of Puṣpotkata and Viśravas.

Br III. 8. 55; Vā 70. 49.

Kumbhīnasī (II)—a daughter of Bali, and sister of Bāṇa; ill-treated Bāṇa's wife.

M. 187. 40-42.

☞ *Kumbhīpāka*—one of the 28 hells intended for those who deprive a Brāhmana of his property, and for flesh and meat-eaters.

Bhā. V. 26. 7 and 13; X. 64 38; Br. II. 28. 83; III. 19. 61, M. 141. 70.

Kumbhotkaca—a commander of Bhanda.

Br. IV. 21. 88

Kuranga—a Mt. on the base of Meru.

Bhā V. 16. 26

Kuraṇḍa—a commander of Bhaṇḍa expert in *māyā* and skilled in *citrayuddha* or *kūṭayuddha;* an elder brother of Durmada, killed by Devī.

Br. IV. 21. 77, 22. 71-108.

Kuraja—a Viśvedeva.

M. 203. 13.

Kurara—a Mt. on the base of Meru.

Bhā. V. 16. 26.

Kurarī—Mt. on hill range on the east of Meru.

Vi. II. 2. 27.

Kurava (I)—one of the fourteen *gaṇas* of Apsaras, born of Soma's rays.

Br. III. 7. 19; Vā 69. 55

Kurava (II) (c)—the land of Kurus, part of Harıtāśva kingdom, also *Kuruvamsa*[1]

Situated between oceans and served by *Siddhas*, there is a *madhuphala* tree from which clothes and ornaments are taken, besides there is another tree *kşīrına* of six rasas, all the earth set with presious gems, people are born *mithunas* and soon grow into lofty youthful men and women, loyal like *cakravaka* birds, they live 13,150 years There are two kulaparvatas and a river Bhadraśima besides others flowing with honey, milk and ghee, there are gardens in it of *tamala*, *agaru*, sandal, etc, besides sporting grounds and creeper houses of different kinds and musical instruments of different varieties, men adorn themselves with beautiful jewels of all sorts They are not troubled by disease or old age[2]

[1] M 12 18, 35 8 69 11, 121 49 [2] Va 45 11 50

Kuravas (I)—a caste equal to Kşatriya in Plakşadvıpā

Vı II 4 17

Kuravas (II)—Thirty-six kings who were contemporaries of ten Śisunāgas

Br III 74 137 M 272 16 273 72

Kuru (I)—a son of Āgnidhra and Purvacıttı,[1] Lord of Śŗngavaṭam[2] Kingdom north-east of Srngavatvarşa[3]

[1] Bha V 2 19 Va 33 40 Vı II 1 17 and 22 [2] Br II 14 47 [3] Va 33 44 Br II 14. 51

Kuru (II)—a son of Samvarna and Tapatı, occupied Prayāga and established Kurukşetra, Lord of Kurukşetra Had four (several-*Vı P*) sons—Parikşit and others[1] Parikşit's son Janamejaya was his grandson[2] At Kurukşetra he performed *tapas* and[3] pleased Indra Family members were known as Kauravas[3]

[1] Bha IX. 22 4 Va. 99 214 7,, Vı 19 76-8. [2] Br III. 68 21 [3] M. 50 20-2

Kuru (III)—a son of Manu and Naḍyalā, wife Āgneyī, gave birth to six sons, Anga and others

Vi I 13 5 6

Kuru (IV)—(Uttara) country of the, famous for a forest śaḍvala

Va 84 23, 48

Kuru (V)—a continent bounded by Śṛngavan on one side Here Hari is worshipped in his Boar incarnation by Pṛthvi (Earth) with the Kurus

Bha. V 16 8, 18 34 9

Kuru (VI)—an eastern kingdom watered by the Ganges Its king was enlisted by Jarasandha, against Yadus, but was vanquished by Kṛsna[1] He took part in the festivities connected with the marriage of Rukmini and Kṛṣna[2] He praised Kṛṣna's heroism and welcomed him[3] Took part in the *Rajasuya* of Yudhiṣṭhira[4] He went to Syamantapancaka for solar eclipse,[5] migration of Yadus to[6]

[1] Bha. I 10 34 X. [50 (V) 2] II 7 35 Br II 18 50 III 59 3 and 46. [2] Bha. X. 54 58 [3] Ib X 71. 29 72 5 IX. 24 63 [4] Ib X 75 12 [5] Ib X. 82 13, 84 55 [6] Ib X. 2

Kurukṣetra—founded by Kuru and sacred to Hari[1] Watered by the river Sarasvati[2] Capital city of the Kurus[3] Sages of Kurukṣetra visited Dvaraka At Kurukṣetra Kṛṣna performed sacrifices for twelve years[4] The battlefield where the Pandavas fought with the Kurus led by Duryodhana.[5] Here Parasurama dug a lake called Syamantapañcaka[6] On the occasion of a sacrifice Sūta narrated the *Br Purana* here[7] Purūravas met Urvasi after their separation at, the residence of Sanatkumara and Dharmarāja fit for *sraddha* offerings, and sacred to Pitṛs Founded by Kuru, son of Samvarana,[8] residence of sage Kauśika, and sacrifice of Adhisimakrsna for 2 years at, sacred in Dvāpara,[9] Dharmakṣetra where a great sacrifice was per-

formed[10] Residence at, leads to *muktı*, no shavıng or *upavāsa* requıred here[11] Noted for *ambhojasaras* or lotus tank[12] R Sarasvatı flows here noted for a temple of Vāmana[13]

[1] Bha III 3 12, VII 14 30, Vı VI 8 29 [2] Bhā IX 14 33 [3] Ib IX 22 4 [4] Ib X 90 28[3], 46[1] [5] Ib X 78 [95(V)9], [18] [6] Br III 47 2 [7] Bha I 1 17 [8] III 13 65 and 68, 66 18, *M 22 18*, Va 77 64, *91 31*, *99 215 259* [9] *M 20 2*, *50 20* and 67, 106 49 and 57, 109 3 180 55, 184 16 [10] Va 1 14, 59 107 [11] Ib 105 16 and 25 [12] Vı IV-19 77 [13] M 186 10, 192 12, 244 3

Kurujāngala (c)—the kıngdom of Parıksıt Vısited by Śuka and Vıdura,[1] a Pāñcāla kıngdom[2]

[1] Bhā I 46, 10 34, 16 11, III 1 24, Br III 13 100, Va 77 93 [2] M 21 9 and 28

Kurujāngalas—heard of Krsna goıng to Mıthılā and met hım with presents

Bha X. 86 20

Kurujıb—the son of Añjana and father of Arıstanemı

Vı IV 5 31

Kurupāñcāla (c)—a kıngdom of Madhyadeśa,[1] a trıbe, a Janapada[2]

[1] Br II 16 40, Vı II 3 15 [2] M 114 34, Va 45 109

Kuruvaśa (*Kuravaśa-Burnouf*)—the son of Madhu and father of Anu

Bha IX 24 5

Kuruvān—a Vıśvedeva

Vā 66 32

Kuruvıras—kıngs of Rasātala, vanquıshed by Krsna

Br III 73 103

Kulaka (I)—a class of people in Kuśadvīpa.

Bhā. V. 20. 16.

Kulaka (II)—a son of Kṣudraka and father of Suratha.

M. 271. 13.

Kulakarmā—a part of Purāṇa samhitā.

Vā. 60 21.

Kulathas—the kingdom of.

M. 121. 44.

Kuladevīyātrā—on the day prior to the marriage it was then a custom for the bride to visit the temple of Pārvatī and offer worship. Rukmini suggested that Krsna might carry her off at that time.

Bhā. X. 52. 42[1].

Kuladharmas—Transgressors of Kuladharma are unfit for *Śrāddha* purposes.

Br. III. 14. 41.

Kulaparvatas—seven in number.

M 114 17.

Kulasundarī(ca)—a Nityā devī.

Br. IV. 19. 58; 25 97; 37. 34

Kulaha—a Pravara Ṛsi.

M 199 17.

Kulācala—the lofty hill to which the Pāndyan Malayadhvaja retired for *tapas* Traversed by rivers Candravasā, Tamraparnī, and Vaṭodaka. Hermitages in.

Bhā III 13 41; 23 39, IV 28. 33 and 35; VIII. 4 8

Kulālacakra—the potters' wheel, likened to the wheel of *samsāra;* the lump of clay becomes a full pot by the constant revolving of the wheel;[1] the movements of the sun and moon compared to.[2]

[1] Vā. 14. 19, 38; 50. 141. [2] M. 124. 69; 125. 52; Vi. II. 8. 27.

Kulika—a chief Nāga of Pātāla.

Bhā. V. 24. 31.

Kulinda—see Kuninda.

Bhā. X. 52. *11* [14].

Kul*indas*—people of a southern ? kingdom; enlisted by Jarāsandha against the Yadus.

Br. II. 16. 59. 48; 18. 45; Vā. 45. 116; Bhā. X. [50 (V) 3].

Kuliyas—a southern tribe.

M. 114. 49.

Kuliśānga—see Vajrānga.

M. 154. 31.

Kuliśāyudha—Vajra as the arm of India; to be worshipped in house-building.

M. 253. 24.

Kulottīrṇas—a class of śaktis.

Br. IV. 19. 35.

Kulya (I)—a disciple of Pauṣyañji; learnt a hundred Sāma samhitas,

Bhā. XII. 6. 79.

Kulya (II)—a son of Āndıra, after whom the Kulya deśa was called

Br III 74 6

Kulya (III)—one of the four sons of Janāpīda, his country, Kulayāh

Va 99 6

Kulyas—the people of a southern kingdom,[1] a Janapada

[1] Br II 16 56, M 114 35 and 46 [2] Vā 45 110, 124

Kuvalaya—the name of the horses of Pratardana

Vı IV 8 15

Kuvalayapıda—the state elephant of Kamsā When Krsna came to the *Mallaranga* or the wrestlers' arena, it was ordered that this elephant should be stationed at the gate of the arena to attack him When Krsna entered the aranga, the mahout Ambastha led the animal against him, when Krsna took hold of its tail, and whirling it round and round, hit its front when it died with the keeper He seized its tusks and entered the enclosure in glee At this Kamsā was perturbed; its keeper was killed by Rāma

Bha X 36 24 [1], 25 37 15, 43 1-18, Br II 73 100, Va 98 101, Vı V 12 21, 15 11, 17 20 23 32 42 29 5

Kuvalayasva (I)—the son of Brhadasva (Śrāvasta-*M P*) At the desire of sage Ut(t)anka, he slew an Asura by name Dhundhu and earned the title Dhundhumāra In this encounter he was helped by his 21,000 (1021-*Vı P*) sons (brothers) all of whom excepting three (Dhrdhāsva, Bhadrāśva and Kapılāśva) were consumed by the fire issuing out of the Asura's mouth[1] Lust after more territory[2] See *Dyumat Kuvalasva* (s v)[3]

[1] Bha IX 6 21 23 M. 12 31 Vā 88 28 48 61, Vı IV 2 39-42 [2] Bha XII 3 10 [3] Ib IX. 17 6

Kuvalayāśva (II)—a name for Pratardana

Vi IV. 8. 15

Kuvalāśva—see Kuvalayāsva

Br III 6 32, 63 29

Kuśa (I)—a son of Rāma, born in Vālmiki's *āśrama* and brought up by the sage Father of Atithi [1] Ruled over Kosala kingdom from its capital Kusasthali [2]

[1] Bha IX 11 11, 12 1, M 12-51, Vi 4 104-5 [2] Br III 63 198, Vi 88 198-9

Kuśa (II)—a son of Ajaka, father of four sons, Kuśāmbu and others

Bhā IX 15 4

Kuśa (III)—a son of Suhotra and father of Prati

Bhā IX 17 3, 16

Kuśa (IV)—a son of Vidarbha

Bha 24 1

Kuśa (V)—the son of Balākāśva. Father of Kauśāmba and three other sons.

Br III 66 31-2, Vi IV 7 8

Kuśa (VI)—a son of Caidyoparicara (Vidyoparicara-*Vā P*)

M 50 27, Vā 99 202

Kuśa (VII)—a son of Gaya and father of four sons, all versed in the Vedas

Vā 91 61-2

Kusa (viii)—(*Kusadvīpa, Kumudadvīpam?*)—thrice the Suroda in size surrounded by Ghrtoda (sea of Ghee) (milk ocean-*M P*) Its name comes from a shining divine cluster of grass in it Its king was a son of Priyavrata Hiranyaretas, who divided it among his seven sons Here Agni is worshipped [1]

Jyotismat, its first king divided it among his seven sons Their names, and the names of hills and rivers described [2] A *tirtham* sacred to Kuśodaka[3] in the neighbourhood of Jambudvipa,[4] of different villages and the residence of Kumuda the wily sister of Mahādeva [5]

[1] Bha. V 1 32 20 13 17, M 122 49, Va 33 12, 49 47 58 [2] Br II 14 12 30, 19 52 64 [3] M 13 50 [4] Va 48 14 34 [5] Ib 48 34 35

Kusas—a tribe

Br III 74 268 M 273 73

Kusadhvaja (i)—the son of Siradhvaja and father of Dharmadhvaja,[1] overlord of Sānkāsya,[2] brother of Bhānumān, lord of Kāśi [3]

[1] Bha IX. 13 19 [2] Br III 64 19 [3] Va 89 1 8

Kusadhvaja (ii)—the lord of Sankāśya and brother of Siradhvaja Janaka

Vi IV 5 29

Kuśanabha (i)—one of the four sons of Kuśa

Bha IX. 15 4, Br III 66 32, Va 91 62, Vi IV 7 8

Kusanabha (ii)—a son of Vaivasvata Manu

M. 11 41

Kuśapravaranas (c)—the peoples of a hilly country

Va. 45 136

Kuśaplavanam—On this Diti performed her penance

Br III 5 55 6

Kuśarīra—a son of Vedasiras, an *avatār* of the 15th dvāpara

Va 23 169

Kusala—a son of Dyutimat after whom Kauśala deśa came to be called

Br II 14 22-24, Va 33 21, Vi II 4 48

Kuśalam—the name of the forest where Diti performed penance to get a son to slay Indra

Va 67 94

Kuśalas—a class of people in Kuśadvipa

Bha V 20 16

Kuśalīmukha—a son of Bāṣkala

Va 67 79

Kuśavatī (I)—the Apsara clan

Br III 7 22

Kuśavatī (II)—a R of the Ketumāla continent

Va 44 18

Kuśastamba (I)—a Mt in Kuśadvipa, after which the island is named

Br II 19 139, M. 123 37

Kuśastamba (II)—(Kuśanābha): performed austerities for 1000 years for a son; Indra the 1000 eyed offered himself to be born his son.

Vā. 91. 63-5.

Kuśasthalī—see *Dvārakā*[1]—capital of Ānarta (Kośala-*Vā. P.*) kingdom. Comparable once to Amarāvatī, disappeared; and in its place came Dvārakā; finding Kakudmi, its king not returning from *Brahmaloka*, Rākṣasas like Punyajanas entered it and his 99 brothers fled to different directions in fear, and established small kingdoms there.[2]

[1] Bhā. I 10. 27; Br. III. 61. 20, ff; Vā. 88. 199 [2] M 12. 22, 69 9, Vā. 86, 24. 88. 1-2.

Kuśā(a)—a son of Aśoka: ruled for eight years.

Br. III. 74. 146

Kuśāgra—the son of Brhadratha and father of Ṛṣabha. (Vrsabha-*M.P.*).

Bhā. IX. 22. 6; M. 50 28; Vā 99. 223, Vi. IV. 19. 82

Kuśāmba (I)—a son of Uparicara and a king of the Cedis

Bhā IX. 22. 6

Kuśāmba (II)—a son of Vasu.

Vi. IV. 19. 81.

Kuśāmba(u)—a son of Kuśa and father of Gādhi or Kauśika, who was Indra himself who offered to be his son when *Kuśāmba performed* austerities to have a child equal to Indra. (Kuśāśva-*Vā. P.*).

Bhā. IX. 15 4; Br. III 66 32; Vi IV. 7 8, 9-11, Vā 91 62

Kuśāvartam—a *tīrtham* sacred to Pitṛs

M. 22. 69.

Kuśāvarta—a son of Ṛṣabha

Bhā V. 4 10

Kuśāśva—one of the four sons of Kuśa

Vā 91 62

Kuśı—a son of Balı.

Va 67 83

Kusıka (I)—the kıng who engaged hımself ın austerıtıes for a son for one thousand years when Indra hımself was born hıs son Gadhı by name See *Kusastamba*

Br III 66 33 5

Kuśıka (II)—a great sage (*Vıprarsı*)

Va 1 157

Kuśıka (III)—a son of the Nakulı *avatār* of the lord

Va 23 223

Kusıka (IV)—the thırteenth kalpa so-called

Va 21 32

Kuśıkandhara—a son of the Aṭṭahāsa *avaār* of the lord

Va 23 193

Kuśıkavaras—the 13 sages beıng descendants of Kuśıka, father of Vıśvāmıtra mentıoned

Br II 33 118-19

Kuśıkas—descendants of Kuśıka,[1] kıngdom of sages of [2]

[1] Bhā IX 16 36 37 [2] M 121 54, 198 8

Kuśītaka—a son of Vasudeva and Rohiṇī.

Br. III. 71. 165; Vā. 96. 163.

Kuśiti—one of the four chief disciples of Pauṣyañji.

Vā. 61. 36.

Kusīda—(Kuśidi-Br. P.) a pupil of Pauṣyañji; learnt a hundred Sāma samhitās.

Bhā. XII. 6. 79; Br. II. 35. 40.

Kusīdaki—a sage.

M. 196. 26.

Kuśīdī—see Kuśīda.

Br. II. 35. 40.

Kuśura—an asura who was attacked by Laghuśyāmā.

Br. IV. 28. 40.

Kuśeśaya (I)—(Mt.) a hill of Kuśadvīpa.

Br. II. 19. 55; Vā. 49. 50; Vi. II. 4. 41.

Kuśeśaya (II)—same as Kaṅka.

M. 122. 58.

Kuśeśayam—a *tīrtham* sacred to Pitṛs.

M. 22. 76.

Kuśoccayas—a group of sages.

Br. III. 1. 55.

Kusodakā—a goddess enshrined at Kuśadvipa

M. 13 50

Kuṣandas—a group of Piśācas with no ears, hair or cloth, all skin, *fond of flesh*

Br III 7 379 and 387

Kuṣaṇḍikas—a group of Piśācas

Br III 7 379 and 382

Kuṣṭi—a daughter of Sambhuti and Marici

Va 20 9

Kusu—an Yakṣa, and a son of Devayāni

Br III 7 128

Kusuma—a Vānara chief

Br III 7 231

Kusumapuram—the city on the south bank of the Ganges founded by Udāyi in his fourth year

Va. 99 319

Kusuma (I)—a *Śakti*

Br IV 36 76

Kusuma (II)—the city founded by Udāyi on the south bank of the Ganges

Br III. 74 132

Kusumakaram—the *Vimāna* or flying machine

Br IV 15 26

Kusumamodini—the presiding deity of the Himalayas who kept watch and ward over the harem of Uma until her return from *tapas*

M 156 1 7

Kusumayudha—a name of Manmatha

Br IV 35 62, M. 3 10, 4 11 2, 21, 14 5 6

Kusumi—a Śrutarṣi a pupil of Pauṣyanji

Br II 33 8, 35 40

Kusumotkaram—a continent round Somaka hill

M 122 24

Kusumottara—a son of Havya after whom Kusumottara Varṣa was named

Br II 14. 17 20

Kusumottaram—a region of Śakadvipa, adjoining the Asta hill

B II 14 20, 19 92, Va 49 87

Kusumoda—a son of Bhavya of Śakadvipa

Vi. II 4 60

Kusumba(*kunkumam*)—one of eight saubhāgyams

M. 60 9, 27

Kustumburu—a son of Manivasa

Va 69 159

Kuhas—people of the kingdom watered by the Sindhu

Br II. 18 47

Kuhaka—a chief of the Krodhavaśa group of serpents (Nāgas).

Bhā. V. 24 29

Kuharmī—a sacred place in Meru where Vyāsa performed austerities

Vā 104 61

Kuhū (I)—a daughtr of Angiras and Śraddhā (Smrti-*Vi P*) Wife of Dhātri and mother of Sāya

Bha IV 1 34, VI 18 3, Br II 11 18, Vā 28 15, 50 201, 55 42, 56 9, 45 and 53, Vi I 10 7

Kuhū (II)—one of the nine devis serving Soma

Br III 65 26, Vā 90 25

Kuhū (III)—a *Śakti*

Br IV 32 13

Kuhū (IV)—a daughter of Maya, wife of Havismanta, left him for Soma

M 6 21, 23 25

Kuhu (V)—the last phase of the new moon It is the digit that disappears, and not the moon in Kuhū, as seen from Rāma's words to Rukmini fit for giving gifts,[1] served by Aila ety[2]

[1] Bha X 54 47, Br II 26 44, 28 11 and 59, M. 133 36, 141 49 51 Vi II 8 80 [2] M 141 9 and 43 49 51, Va 56 53

Kuhū (VI)—a R from the Himalayas, of the Bhāratavarṣa

Br II 16 25, M 114 21, Vā 45 95

Kuhū (vii)—a R of Śālmalidvīpa

Bhā. V 20 10

Kuhu (viii)—the kingdom of

M 121 46

Kuhva—the hour in which the moon is not visible In the same way infancy and boyhood, the eleven forms of the notion of 'I' are not distinctly seen

Bha IV 29 72

Kūta—a Malla friend of Kamsā Killed by Balarāma

Bha X 42 37, 44 26

Kutaka—a Mt in Bhāratavarṣa

Bha V 19 16

Kūṭakambalamansīyas (c)—a Janapada of the Ketumāla

Va 44 10

Kūṭanakūtanas—a group of nāḍis of sun (fire) emitting rain

Br II. 24. 27

Kūtayuddha—crafty warfare, Kuranḍa was an expert in

Br IV 22 74, 25 46, 55

Kūṭaśaila—(Mt) a hill of Bhāratavarṣa

Br II. 16 23, Va. 45 92

Kūṭi (i)—one of the twenty Sutapa ganas

Vā 100 15

Kutı (ıı)—a Jayādeva

Br III 3 6, 4 2, Va 66 6

Kūpaka—a commander of Bhanda

Br IV 21 82

Kupakarna—a mınıster of Bāna Went wıth Jarāsandha to assault Mathura Fought wıth māyā as weapon whıch Krsna removed by use of Vıjñānāstra Defeated by Krtavarman Seeıng Kumbhānḍa unconscıous, fled towards the cıty *Was attacked by Balarama ın besıegıng Śonıtapura*, and was defeated

Bha X [51(V)18], [28 30 64 65], 63 8 and 16

Kūpalocana—a commander of Bhanda

Br IV 21 82

Kupa—a R of the Śuktımat

Va 45 107

Kurca—the son of Mıdhvan and father of Indrasena

Bha IX 2 19

Kurdını—a Varna Śaktı

Br IV 44 60

Kūrma—an avatar of Harı ın the Pātālam[1] In thıs form He ıs worshıpped ın Hıranmaya By Hıs help the churnıng of the ocean was possıble Also *Kūrma-Kacchapa*[2] Icon of[3]

[1] Bha II 7 13 M 249 16 20 Vı I 4 8 [2] Bha V 18 29, XI 4 18, X 2 40 [3] M 259 2, 260 39, 285 6

Kūrmakalpa—the age when *Vāmana Purāna* was composed.

M. 53. 46.

Kūrmaja—the flesh of tortoise for a *śrāddha*.

M. 17. 33; 58. 19.

Kūrma (Purāna)—a Mahā purāṇa of 18000 ślokas (17000 ślokas, Bhā, *Vā P.*);[1] said in the presence of Indra containing anecdotes of Indradyumna and of Lakṣmīkalpa. Gift of, with a golden tortoise on the *ayanas* equals a gift of 1000 cows.[2]

[1] Bhā. XII. 7. 24; 13. 8; Vi. III. 6. 23. [2] M. 53. 47, 49, Vā. 104. 9.

Kūrmaśila—the stone forming the lowest part of the base of an image.

M. 266. 5.

Kūsmānda—a Vināyaka.

M. 183. 63

Kūṣmānda-Gautamas—the collective name for 1000 sons of Kaksivat.

Br. III 74 99.

Kūṣmānda—a sūkta of the Yajur Vedins to be recited in tank rituals.

M. 58 35, 239. 10.

Kūsmāndas—a kind of evil spirits. To this group Kapi's sons belonged; said to harass children,[1] disturbed Dhruva's samādhi.[2]

[1] Bhā. VI 8 24, X 6 27, Br. III. 7. 384 and 41 29 [2] Vi I 12 13

Kūsmāndi—the son of Kapisa, gave birth to two *Pisacās* of brown colour, they have no head, no hair, they are eaters of flesh and *tila*

Vā 69 257, 268

Krkana—a son of Bhajamāna

Vi IV 13 2

Krkavāku—a cock given by Vivasvat to his son Yama who was cursed by Chāyā, that his leg be full of sores[1], cries out in presence of poisoned food,[2] an emblem of Kaumāri[3]

[1] M 11 11-17 [2] Ib 219 19 [3] Ib 261 28

Krcchra—a mode of atonement for sins and crimes, *Prājāpatya*, a form of it

M 227 41-3 52 Va 18 21

Krcchrātikrcchram—an expiation for *yatis* causing *himsa* even inadvertently

Va 18 16

Krta (I)—the son of Jaya and father of Haryavana

Bhā IX 17 17

Krta (II)—a son of Vasudeva and Rohini

Bha IX 24 46

Krta (III)—a son of Sannati (*M P*), a pupil of Hiranyanābha, in yoga imparted twenty-four *samhitas* to his disciples,[1] *chief among the Sāmayas by arranging Sama Veda* in 24 parts[2] Father of Ugrāyudha[3]

[1] Bhā XII 6 80, Br II 35 49 and 55, Va 99 189 90, Vi III 16 7 [2] M 49 75 6 [3] Vi IV 19 50-3

Krta (IV)—an Yakṣa and a son of Devayānı

Br III 7 130

Krta (V)—marrıed Śrutadevı, father of Sugrıva

M 46 5

Krta (VI)—a son of Vıśvāmıtra

Va 91. 96

Krta (VII)—a son of Kanaka

Va 94 8

Krta (VIII)—a son of Hṛdıka

Va 96 139

Krta (IX)—a son of Cyavana

Va 99 219

Krta (x)—a son of Vıjaya *father of* Haryadhana

Vı IV 9 26-7

Krtaka (I)—a son of Madırā and Vasudeva

Bha IX. 24 48, Br III 71 172, Vı IV 15 23

Krtaka (II)—a son of Cyavana and father of Uparıcara-Vasu

Vı IV 19 79 80

Krtakrtya—a Vānara chıef

Br III 7 241

Krtañjaya (I)—son of Barhı, and father of Ranamjaya

Bhā IX. 12 13

Krtamjaya (II)—the eighteenth Vedavyāsa Heard the *Br Purāna from Dhanamjaya and narrated it to Trnamjaya*,[1] heard the *Vāyu Purāna* from Dhanamjaya[2]

[1] Br II 35 121, IV 4 63 [2] Vā 103 62

Krtamjaya (III)—the son of Dharmı,[1] and father of Ranamjaya[2]

[1] Va 99 287 [2] Vı IV 22 6 7

Krtadeva—a son (?) of Viśvāmıtra

Br III 66 68 Vı. IV 7 38

Krtadyutı—the senior queen of Citraketu who got a son through the blessings of Angıras When the child died of poison, she lamented deeply

Bha VI 14 28-48

Krtadharman (I)—a son of Samkrtı and a righteous man

Br III 68-11, Va 93 11

Krtadharman (II)—a son of Dhanaka

Vı IV 11 10

Krtadhvaja—a son of Dharmadhvaja (Janaka-*Vı P*) and father of Keśıdhvaja

Bha IX. 13 19-20, Vı. 6 7-8

Krtaprāpti—a god of Sutara group

Br IV 1 90

Krtabandhu—a son of Tamasa Manu

Br II. 36 50

Krtam—sets in when the sun, moon, Tiṣya and Brhaspati (Planet Jupiter) are in the same mansion

Vi IV 24 102

Krtamala—a R of Drāviḍa from Malaya hills in Bhāratavarsa *In this Satyavrata offered water-rites to* his Pitrs Visited by Balarama

Bha. V 19 18 VIII 24 12 XI 5 39 X 79 16 Br II 16 36, III 35 17 M. 114 30 Va 45 105 Vi II 3 13

Kṛtayuga (also *Kṛta*)—commences when the sun, moon and Bṛhaspati are in one, and the same *rasi* Its characteristic features[1] Form of Hari as worshipped in this *yuga*, and worship by contemplation[2] Etymologically people in this age are *kṛtal ṛtyas* Hari took the form of a vṛṣa (bull) for the manifestation of *dharma* Hamsa was the caste name of men[3] Its duration repeats at the end of Kaliyuga Pitrs are worshipped[4]

Physical and moral state of world in, duration 4000 divine years, *sandhya*, and *sandhyamsa* 108 years, *dhyana* important in *sandhyamsa* 100 = *Prakriyapada*;[5] after Kali with seven sages, at the beginning man in Kalinga[6] pertaining to the Brahmanas Vedas honoured[7]

People with no restrictions lived on roots and fruits enjoying sexual bliss, *jnānam*[8]

[1] Bha. XII. 2. 24 3 18-19 27 [2] Ib XI 5 21 23 IX. 10. 52, XII 3 52. [3] Ib XI 17 10-11 [4] Br II 16 69 29 24-31 31 103 11 III. 14 46-7 74 225 M 1 34 142 19 and 24 144 90 145 6-7, 165. 1. [5] Va. 8. 32-67 [6] Ib 58 103 110 [7] Ib 78 36-7 [8] Ib 99 413 Br II. 7 21, 45-50

Krtaratha—the son of Pratıka and father of Devamīḍha.

Vı. IV. 5 27.

Krtarāta—the son of Mahādhṛtı and father of Mahāroma.

Vı. IV. 5 27.

Krtalakṣana—a son of Mādrī and Vṛṣnı.

M. 45. 2.

Krtavarman (ı)—the eldest son of Hṛdika.

Bhā. I. 14. 28; IX 24. 27; Br III 71 140, M. 44. 81; Vā. 96 139; Vı. 14. 24

Krtavarman (ıı)—a son of Dhanaka.

Bhā IX. 23 23.

Krtavarman (ııı)—was statıoned to defend the East gate of Mathurā by Krṣna Defeated Kūpakarna, a mınıster of Bāna, was sent to Hāstınapura by Kṛṣna to find out whether Pānḍavas had captured Drupada. He went and met Drona, Vıdura and others, when Yudhıṣṭhira made enquırıes of Kṛṣna He returned to Dvārakā after taking leave of them and narrated to Kṛṣna as he saw and heard; joıned wıth Akrūra to set up Satadhanvan to kıll Satrājıt and take the jewel Syamantaka (s v) as he dıd not gıve hıs daughter ın marrıage as promısed Refused to help Śatadhanvan who solıcıted for ıt [1] Was sent wıth the sacrıficıal horse of Kṛṣna [2] After the *Rājasūya*, he was sent to Dvārakā for ıts defence [3] Went to Upalāvya to see the Pānḍavas, and to Syamantapañcaka for solar eclıpse.[4] Hıs son was marrıed to Cārumatī, a daughter of Rukminī.[5] Survıved Kurukṣetra war;[6] Heard of Śatadhanva's death at Kṛṣna's hands, and left Dvārakā ın fear.[7] Got kılled ın the general Yādava contest.[8]

[1] Bhā. X. 50 20[2], [51 (V) 25], [30-31 and 64]; [56 (V) 2-15], 57 3-18; Vı IV. 13 67-83. [2] Bhā. X. 8-9. 22 [2]. [3] Ib. X. 76. 7 [5]. [4] Ib. X. 78 [95 (V) 3]; 82. 7. [5] Ib. X. 61. 24. [6] Ib. X. 80. [2] [7] Ib. X. 57, 29. [8] Vı. V. 37. 46.

Krtavarman (IV)—a son of Kanaka

Br III 69 8, M 43 13 Va 94 8

Krtavaca—a *mantrakṛt*

M 145 101

Krtavırya (I)—a son of Dhanaka (Kanaka-*Br P*, *M P* and *Va P*) of Arjuna (Kārtavırya)[1] A kıng of the Haıhaya clan born ın the *Krtayuga* of Vaıvasvata epoch, Varaha kalpa His hundred sons dıed on account of a curse by Cyavana He prayed to Sun god who taught hım a *vratam*, by observıng whıch he got a long lıved chıld[2]

[1] Bha IX 23 23 4 Br III 69 8 M 43 13 Va 94 8 Vı IV 11 10 11 [2] M 68 6 12

Krtavırya (II)—a Deva-gandharva

Va 68 38

Krtasarma—a son of Iḍıvıda

Va 88 181

Krtasauca—the sacred spot where Nrsımha blessed the Mother Goddess Here Rudra establıshed hıs Raudrı body ın the mıdst of 'seven mothers' Here ıs Ardhanarıśvara prayıng to Nrsımha,[1] a *tırtham* sacred to *Sunhıka*[2]

[1] M 179 87 90 [2] Ib 13 45

Kṛtasthalı(a)—the Apsaras who presıdes over the month of *Madhu*,[1] coupled wıth Ghṛtācı[2]

[1] Bha XII 11-33 [2] Br III 7 15, IV 33 19

Krtagnı—a son of Dhanaka (Kanaka *Br P*, *M P*)

Bha IX 23 23 Br III 69 8 M 43 13 Vi IV 11 10 11

Kṛti (IX)—a son of Manuvara.

Vā 69. 161.

Kṛti (X)—a son of Vasiṣṭha, one of the seven sages of *Ṛtu* sāvarna.

Vā. 100. 96.

Kṛti (XI)—a son of Satadhvaja and father of Añjana.

Vi. IV. 5. 31.

Kṛtin (I)—a son of Sannatimat Learnt *yoga* from Hiranyanābha, and sang the six early *sāma samhitas*. Father of Nīpa.

Bhā IX. 21. 28-29.

Kṛtin (II)—a son of Cyavana and father of Vasu Uparicara.

Bhā. IX. 22. 5.

Kṛtimat—a son of Yavinara and father of Satyadhṛti.

Bhā. IX. 21. 27.

Kṛtiratha—(Kṛtaratha-*Br. P.*) the son of Pratīpaka and father of Devamīḍha.

Bhā. IX. 13 16.

Kṛtirāta—a son of Mahādhṛti and father of Mahāroman.

Bhā. IX. 13. 17.

Kṛti (I)—(Ākūti-*Br. P.*) the wife of Viśvakarman.

Bhā. VI. 6. 15.

Krti (II)—the queen of Samhrāda and mother of Pañcajana

Bha VI 18 14

Krteyu—one of the ten sons of Raudrāśva

Va 99 124

Krtaujas—a son of Dhanaka (Kanaka *Br P*, *M P*)

Bha IX. 23 23 Br III 69 8 M 43 13 Vi IV 11 10

Krttikas—The Pleidas, a lunar mansion, personified Six in number nursed Kumara wives of Soma childless due to Daksa s curse [1] An important day for the *sraddha* offerings sacred to moon [2]

A constellation containing six stars [3]

[1] Bha IV 7 64 VI 6 14 and 23 Br IV 30 100 M 5 27 54 11 55 12 158 41 Va 72 43 Vi I 15 115 II 8 76 [2] Br II 21 77 and 145 24 130 III 10 44 18 2 [3] Va 66 48 82 2

Krttikas—a *parva*, when the sun goes to the first *amsa*, the moon is in the fourth *amsa* of Viśakha

Va 23 107 50 96 53 105

Krttikacarini—see *Dhiṣni*

Br II 12 17

Krttivasa—a name of Śiva

Sati who was created by Brahma was given to him and a number of sons were born who were of all shapes and crude forms and called generally Rudras they were partakers of the offerings in *Śatarudra* On Brahmā's request he did not procreate but became *Sthanu* and *Mahadeva*

Br II 9 69 III 25 14 72 184 M 181 14 ch. Va 21 51

Krtī—a daughter of Śuka and Pīvarī and mother of Brahmadatta, married the Pāñcāla king Anuha, known also as Gau

Bha. IX. 21 25, M. 15 8-9, 49 57

Kṛpa (I)—(Kṛpaśaradvata) the son of Satyadhṛtı (Śaradvat-Br P), found in a forest by Śantanu with the twin Kṛpī[1] Met by Kṛtavarman, Rama and Kṛsna,[2] invited for the *Rājasuya* of Yudhiṣṭhira[3] Joined Duryodhana's camp and survived the Kurukṣetra war[4] Went to Syamantapañcaka for solar eclipse[5] Supplied arms to Śatānīka[6]

[1] Bha IX 21 36 X. 82 24 Va 99 204 100 11 106 34 Vi IV 19 68| [2] Bha X 52 [56 (V) 4 12] 57 2 [3] Ib X. 74 10 [4] Ib X. 78 [95 (V) 16] 80 [2] [5] Ib 82 24 [6] Vi IV 21 4

Kṛpa (II)—a son of Śiṣṭa and Succāya

M. 4 39

Kṛpa (III)—a sage of the eighth epoch of Manu

Vi III 2 17

Kṛpana—a deity

Br IV 27 38

Kṛpa—a R. from the Śuktimat (Śuktimanta-M P)

Br II. 16 38, M. 114 32

Kṛpī—one of the ten branches of the Sukarma clan of devas.

Vā. 100 92

Kṛpī—(Gautamī) the wife of Droṇa, and daughter of Satyadhṛti, found by Śantanu in the forest Mother of Aśvatthāma.

Bha. I 7 45, 13. 4, IX. 21. 36, Va. 99 204, Vi. IV 19 68

Krmı (I)—the son of Krmı and Uśınara His capıtal was Krmılā (Krımılā-*Vā* P)

Br III 74 20 21, Va 99 20, 22, Vı IV 18 9

Krmı (II)—a son of Cyavana

M 50 25

Krmıcandesvaram—a place sacred to Śıva

M 181 29

Krmıbhaksa—a hell ınto which fall those who mısuse gems (*ratna*), see also krmı

Br IV 2 147 and 160, Va 101 147, 158

Krmıbhojana—one of 28 hells He who eats without doıng *Pancayajña*, and does not share hıs food wıth others, suffers ın thıs a pıt of worms

Bha V 26 7 and 18

Krmıla—a son of Bhajamāna

M 44 50

Krmıla—capıtal cıty of Krmı

Br III 74 22 Va 99 22

Kṛmı (I)—one of the five queens of Usınara, mother of Krmı

Br III 74 18-21, Va 99 19

Krmı (II)—a hell, also *kıṭaloham,* and *krmıbhaksa,*[1] here fall those who do wıcked deeds, hate gods and Brāhmanas and do not revere elders[2]

[1] Br IV 2 147 and 159, 33 61 [2] Va 101 147, 158

Krśa (I)—a Vaıkuṇṭha god

Br II 36 57

Krśa (II)—a son of Kṛśā and Uśınara, capıtal was Vrsalā

M 48 18 and 21

Krsa sarman—the son of Idvıda, and father of Dılıpa Khatvānga

Br III 63 181

Krsā—one of the five queens of Uśınara Mother of Krśa

M 48 16, 18

Krsāngī—a daughter of Suyaśā

Va 69 14

Krsānu—an ındefinıte Agnı ın the second Vedı of the north See *Samradagnı*

Br II. 12 21, Va 29 19

Krśasva (I)—a son of Samyama, marrıed two daughters of Daksa, Arcıs and Dhısana and faṭher of Somadatta and the Devapraharanas are created and destroyed ın every *kalpa* and *manvantara*[3]

[1] Bha VI 6 2 and 20, IX 2 34 35, M 5 14 146 17 Va 63 42, 86 20, Vı I 15 104, IV 1 55-6 [2] Va 66 79 [3] M 6 6 7

Krśāśva (II)—the son of Barhanāśva, and father of Senājıt

Bhā IX 6 25

Krśasva (III)—a *Carakādhvaryu*, marrıed a daughter of Dakṣa

Br II 33 13, 37 46

Krśāsva (IV)—a son of Tāmara Manu

Br II 36 50

Kṛśaśva (V)—a son of Sahadeva and hıghly rıghteous

Br III 61 15

Kṛśāśva (VI)—a son of Samhatāśva.

Br. III 63. 65; Vā 88. 63.

Kṛśāśva (VII)—father of Devapraharana.

Vi. I. 15. 137.

Kṛśāśva (VIII)—a son of Amitāśva and father of Prasenajit.

Vi. IV. 2. 46-7.

Kṛṣi—the pursuit of agriculture, a duty of the Vaiśya; introduced by Prthu.

Br. II. 7. 162; Vā 79 71; Vi I. 13 84

Krsti—a daughter of Marīci

Br. II 11 12

Kṛsna (I)—twenty-three avatār of Hari, according to one version, the twentieth *avatār*. Went to Dvārakā, bowed to his parents and entered the palace.[1] His boyhood sports—sucked Ulūkika's life, kicked Śakata to pieces and uprooted two Arjuna trees, brought solace to the Gopas of Vraja by expelling the serpent Kāliya from the pool near by and protected their cattle from forest fire. In his mouth Yaśodā saw the fourteen worlds Rescued Nanda from fear of Varuna's noose and recovered the Gopas imprisoned by Vyoma Asura Shielded the Gokulam from rains by holding up Govardhana Mt. as an umbrella, cut off the head of Kubera's attendant who tried to seize the Gopis engaged in Rāsakṛīḍā with Krṣna Vanquished several daityas and their wicked kings; manifested Himself through Satyavatī and divided the Vedas into many branches;[2] Lord and goal of Andhakas, Vrṣnis, Sātvatas, etc. Supreme Brahman.[3]

[1] Bhā. I. 2 17; 3 23, Chaps 10 and 11; M. 7. 60. [2] Bhā. II. 7. 26-36. [3] Bhā II. 4 20, VII. 15. 76-79.

Just on the eve of the avatār, Brahma and other gods *pray to him in* the womb of Devaki [4] Birth at the time of constellation Rohini, first new moon in winter, Abhijit Nakṣatra, Jayanti night, Vijaya-muhūrta and festivities connected with it, enjoyed by Vasudeva and Devaki Their prayer, and Kṛṣna recalled their previous births Taken to Yasoda's delivery room at Nandavraja, stupifying the guardsmen of the jail and crossing Yamuna in floods at dead of night, Yogamāyā born to Yasodā taken back to the jail ward [5] Yogamaya announced her birth to Kamsā,[6] His jatakarmā [7] Killed Putana, when at Kamsā's instance, she attempted to poison him by nursing him, Yasodā warded off evil, (Rakṣā) to Krsna by waving cow's tail round him, by *placing cow's dung on the twelve points of his body* and by purifying him with cow's urine, with prayers to Hari to protect him from evil spirits [8]

The first turning in bed was celebrated with festivity Kṛsna slept under cradle beneath the cart when he kicked the cart which capsized This roused suspicion of *grhapida* in Yasodā's mind *Śanti* done when cows, food, etc, were given to Brahmanas Once the demon Tṛnāvarta created a whirlwind which swept away all *Vraja* and took up baby Kṛṣna high up in the sky to the embarassment of Yaśodā and others *At that time Kṛṣna took hold of his neck and* strangled him *He fell dead The child Kṛṣna opened his* mouth and showed his mother the whole universe [9]

Nāmakaranam as Vasudeva Boyish sports in *Vraja*, charged with eating mud, lived with Nanda and his wife who were the same Drona and Dharā born as Nanda and Yaśoda by the command of Brahma When once Yaśodā left the churning pot to mind the boiling milk overflowing in the oven, Kṛṣna broke the curd pot and ran away with butter to feed a monkey So he was bound with a rope to an *ulukhala* (mortar) but the rope always fell two inches

[4] Ib X. Chaps 1-3 M 46 14 Vā. 96 174 [5] Bha X. Chaps (whole) Br III 71. 196-263 72 7 13 Vi. V 1 98 3 1 29 [6] Bhā X. Chap 4 Va 96 199 215 [7] Bha X. 5 1 16 [8] Ib X 6, Vi. V 5 12 31 [9] Bha. X. 7, Vi V 6 1 7

short in spite of bits being added At last Kṛṣṇa pitied her and allowed himself to be tied, with the mortar he passed between two tall Arjuna trees, when down fell the trees, out of which emerged two men Nalakubera and Manigriva (sons of Kubera) who had been cursed by Narada Kṛṣṇa blessed them and sent them back to their abode [10]

Enjoyed the company of Gopis singing and dancing Gifts on his *janmanakṣatra* day Noticed a Daitya in the guise of a calf and taking him by the tail, he whirled him to death and flung the body on the top of a *kapitha* tree On another occasion Asura Baka met him in the guise of a crane, when Kṛṣṇa tore its jaws asunder Once when in the forest with his playmates, Agha, an asura friend of Kamsā took the form of a boa-constrictor with a view to devour the cattle and all boys together All of them entered his open mouth with Kṛṣṇa who took his life out of his body and came out to the wonderment of gods The *ajagara* skin when dried was a cave for Vraja people Agha, however, attained salvation [11]

One day the boys sat and ate merrily when the cattle had gone far into the hill and dale and Krsna promised to bring them back In the meantime Brahmā had them hidden So Krsna created duplicates of the cattle and the children that had been lost These went home as usual and this *continued for a year when Brahmā released the hidden cows* which suckled their calves, and came to see the child, the one Brahman without a second, and belauded the baby Hari, and returned to his region More boyhood sports [12]

In regularly tending cows, imitated voice of beasts and birds in Brindāvana just like a rustic. Once the cattle drank of the poisonous waters of the Yamunā and became unconscious After reviving them he found the reptile Kāliya in the waters He immediately jumped into the pool and was enclosed in its coils At this Nanda and the whole Vraja moved to the banks of the river with great concern

[10] Bha. X. Chaps 8, 9 and 10 Vi V 6, 8-19 [11] Bhā X Chap II. [12] Ib X. Chaps 13 and 14, Vi V 6 30 to the end of Chap 9

Rāma advised them to be cool Slowly Kṛṣna brought the reptile under his control, and getting on its hood, began to dance, when the Kālıya acknowledged defeat Finding his end near, Kālıya's wives prayed to Kṛṣna to spare him The generous Lord allowed him to make his abode in the sea, thus purifying the Yamunā once for all [13]

After this incident the whole Vraja was encamped for the night in that vicinity A forest fire attacked the camp, when Kṛṣna swallowed it and protected its inmates His dances and songs, other past-times Among the games was one in which the victor rode on the back of the vanquished Krsna carried Śrıdama on his back [14]

Once again the cattle went astray in the thick forest, and surrounded by fire they bellowed in thirst and hunger Krsna and his playmates found it impossible to reach the spot So Krsna got upon a tree and called the cattle by names, and they responded Asking his followers to shut their eyes, he swallowed the forest fire When they opened their eyes, they found themselves in their homes [15]

Krsna filled Brndavana with Gāndharvan music and played at times on flute Hid the clothes of Gopis who observed *Katyayani vrata* to get him as their husband, and returned them only when they saluted with their two hands over their heads as a penance for bathing naked during the period of a *vrata* It was a severe day in summer when some Gopas approached him for food Kṛṣna advised them to go to the neighbouring *yajñasala* and ask for food, singing the praises of Balarama and himself The sacrificers were silent at their request Krsna asked them to repeat their request to ladies in his name The ladies took four kinds of food and in spite of protest by their male relations, they came to have *darsan* of the Lord and placed before Him all the eatables On Krsna's advice they went back to complete the sacrifice, and assured them of their being accepted by their relations and the world Their male relations

[13]Bha X Chaps 15 and 16 Vi V 7 (whole) [14]Bha. X Chaps 17 and 18 [15]Ib X 19 1 13

regretted havıng mıssed a chance of meetıng the Lord Then food was dıstrıbuted among hıs frıends[16]

Krsna saw the Gopas worshıppıng Indra and as resıdents of hılls and forests, he suggested worshıp of mountaıns and cows When thıs was accepted, Indra sent a heavy downpour whıch was warded off by Krsna, a boy of seven,[17] holdıng up the Govardhana for a week A vısıt from Indra and Surabhı who anoınted hım, Indra, of Goloka and gave hım a new name Govında Rescued hıs father Nanda from Varuna regıon and took hım wıth other Gopas to Brahmahrada where the Vedas were praısıng Harı Once when playıng on a flute, the Gopıs who were ın the mıdst of household dutıes stopped them and came to where he was ın spıte of protest from theır male relatıons Krsna advısed them to go back to Vraja and be loyal to theır husbands They refused to return as theır mınds were fixed upon hım and longed for *moksa*, and ınsısted they were hıs *dāsıs* and should be accepted After some tıme he dısappeared for theır peace and redemptıon They ındulged ın *gıtam*, when the Lord appeared ın theır mıdst and shone lıke *Purusa* among *saktıs* After consolıng them he engaged them ın a *rasakrīda*, and findıng them wearıed he engaged them ın watersports and sports ın the *upavana* on the rıver-bank There was no carnal act of sın The Lord who had no *bandha*, dıd all thıs ın sport[18]

Released Nanda from a reptıle who turned out to be vıdyādhara Sudarsana One day Śankhacuda a follower of Kamsā seızed some ladıes of Kṛṣna's party and ran away They crıed for succour Krsna and Rāma followed He left the women behınd and ran Rāma took charge of the ladıes whıle Kṛṣna pursued hım, cut off hıs head and took the cūdāmanı whıch he presented to Rāma Kılled Arısṭa ın the form of a bull who entered the Vraja and terrıfied the ınmates[19]

[16] Bha X Chaps 21-23 [17] Ib X Chaps 24-26, Vı V 10 25-41 11 16-25 13 3-62 [18] Bhā X Chaps 27-33, Vı IV 12 12 [19] Bhā X Chaps 34-36 Vı V Chap 14

Killed Keśin who came to the Vraja in the guise of a horse and became Keśava, killed one Vyoma in the guise of a gopāla, seen milking cows with Rāma by Akrūra who came to Dvārakā at the instance of Kamsā, agreed readily to start for Mathurā at Akrūra's message With Akrūra, the two brothers arrived at Mathurā, and asked their friend to go home He requested them to visit his house to which they agreed only after vanquishing Kamsā Next day afternoon, the two brothers and their Gopa followers went round the city and the women from terraces enjoyed the sight of Kṛṣna and Rāma On the way he met a washerman and asked for good clothes On his refusal, he was killed, and all his clothes taken and distributed to his Gopas Then they met a garland-maker Sudāma who voluntarily offered flower-garlands Him he blessed and went Next he saw a hunch-back woman carrying unguents to Kamsā For the mere asking she offered the whole of it to them So Kṛṣna converted her to a handsome lady who invited him to her house This was agreed after finishing his work Then they went through the bazaar and were rewarded with betels, sandal, etc, by merchants Lastly they entered the place where the bow festival was held Kṛṣna broke it easily The guards who attacked them were put to death It was evening when they returned to the camp outside the city[20]

On his way to the wrestlers' arena, Krsna vanquished Kuvalayapida with some effort Taking its tusks, entered the enclosure with Balarāma Accepted challenge from the wrestler Canūra The latter fell dead after fighting The same fate met Śala and Tośalaka Finding Kamsā ready to attack his relations, Krsna overpowered him and killed him in a minute condoled with the women of the dead and set his parents free, consoled his parents for their troubles and was embraced by them in love Enthroned Ugrasena, as Yadus could not sit on the throne owing to a curse of Yayati A reign of peace ushered in Mathurā[21]

[20] Bha X Chaps 37 42 Vi. V 16 7-16 23 Chaps 18 19
[21] Bha X Chaps 43-44 and 46 1 19, Vi V 9 8 33 Chap 20

Nanda and Gopas were sent back to Vraja with honours *Upanayanam* of Krsna With Balarama Krṣna went to Sāndipani and learnt all arts in 64 days Hearing that Sāndipani's son was washed away by the sea at Prabhāsā, Krsna went to the spot and was told by the seagod that an Asura Pañcajana carried him off Then he went to Yama's abode, and recovering his son, handed him over to the *guru* as *gurudaksina* and came home Requested Uddhava to go to Vraja with a message from him to Nanda and Gopis that he would be visiting them shortly As promised he went to Sairandhri's house with Uddhava It was decorated according to rules of Kāmaśāstra, and after a brief stay, left it for Akrura's with Uddhava and Rāma Akrūra extended a royal welcome Krsna praised him as their *guru* and requested him to go to Hāstinapur and find out the position of the Pandavas Returned to their residence[22] Krsna heard of the siege of Mathura by Jarasandha and was devising a plan of attack when two chariots descended from heaven fully armoured Also *Sudarsana*, his *cakra* and *other weapons came down to him and to* Rāma *Rāma took* a chariot and the *hala* (plough) but was considered by Jarāsandha as a boy and not his equal Krṣna made defence arrangements at the four gates and went out in his chariot of Garuda ensign by the northern gate to where Caidya and Māgadha were Caidya's challenge and death, prevented Rāma from fettering Jarāsandha, and entered the city in victory and gave the spoils of war to Ugrasena, their king Second and third defence of Mathurā Prevented Kumbhānda and Kupakarna from using maya in war by the application of *vijñanastra* Honoured after victory by the *Sabhā* of the Yadus[23]

He next desired to see Gomanta and the hill fortress Left with Rāma towards the south crossing the Yamunā, and many towns and villages Saw on the way Paraśurāma engaged in austere *tapas* and bowed to him Parasurama

[22] Bha X 45 20 49 Chaps 46-48 Vi. V 25 19 31 [23] Bha X. Chaps 50-52 (v)

suggested kılling Śrgālavāsudeva, a wicked chieftain of Karavırapura at the foot of the Gomanta When they reached the place, Śrgālavāsudeva offered fight, and his head was cut off by Kṛṣna Welcomed by the citizens of Karavırapura, they spent there four months after sending the spoils of war to Mathurā Got up the hill Gomanta where Garuda met Kṛṣna and placing his crown on his head, left Reached Mathurā with a large army Finding Yavana besieging the city and Jarāsandha leading the eighteenth expedition,, Krsna in consultation with Rāma resolved to build a fortress of 12 yojanas in the sea to place their kith and kin in security So a city was built according to *Vāstu śāstra* to which Indra sent *Sudharmā* and *Pariyāta* Varuna supplied horses and Kubera the eight *Nidhis*. It became a Yādava settlement Attacked by (Kāla) Yavana, Kṛṣna unarmed fled to the cave where Mucukunda was asleep Here Yavana was burnt to ashes by Mucukunda's energy Mucukunda's surprise to see Krsna and his prayer for salvation Krsna spoke of his future birth as Brahmana and final salvation [24]

Krsna returned to Ugrasena at Mathurā, raised the siege of Yavana troops and went to Dvārakā with his plunder On the way Jarāsandha's army in *makara vyūha* attacked him but was broken by throwing a huge tree Returned to Dvārakā with spoils of war left by Yavanas Jarasandha's attack again when Rāma and Krsna fled to the Gomanta whose topcrest was burnt, while Jarāsandha thought they were dead they reached Dvārakā safe [25] Sent Krtavarna to ascertain from Hāstināpura whether Pāndavas had defeated Drupada Married Rukmini by the *Raksasa* form of marriage, defeating Jarāsandha and others of the Caidya party in battle Received with due honours the Brāhmana messenger from Rukmini and promised to do the needful With the Brāhmana and Rāma, Kṛsna drove from Ānartas to Vidarbhas in a night Was honoured by Bhiṣmaka and allotted separate residence outside his capital Ladies of

[24] Ib X Chap 53 (v) and 50-51 Vi V Chaps 22-3 [25] Bha X Chap 52, Vi V, 24 1-7

Kuṇḍina said that Krsna was suitable to Rukmini Seeing Rukmini returning from the Devi temple, he took her in his chariot in the midst of other kings and drove fast Jarāsandha and others pursued but soon returned with disappointment Rukmi's resolve to kill Krsna and then enter Kundina When he offered battle and was about to be killed, Rukmini appealed to the Lord to save her brother At this he was tied to the chariot with his hair and moustache shaved Advised by Rāma that punishment of Rukmi was not in order Married Rukmini according to *Śāstras* amidst festivities in Dvārakā Owing to Śiva's grace, got sacred sons of whom one was Pradyumna by Rukminī, being Kāma in a previous birth Killed Sambara who stole the baby Saw the lost Pradyumna and his wife Ratī in his residence, and hearing their account from Nārada, embraced the couple Present at Pradyumna's marriage[26]

Requested Satrajita to give the Syamantaka gem for their king but he refused Suspected by Satrājita to be responsible for his brother Prasena's disappearance in the forest, recovered the jewel from Jāmbavan after fighting for 28 days, and got also his daughter Jāmbavati in *marriage The jewel was returned to Satrājita in the public* assembly Married Satrājita's daughter Satyabhāmā, and when the jewel was offered it was returned Went with Rāma to the Kurus after the rumoured death of the Pāndavas and Kunti, met the Pāndavas at Pāñcāla city in the guise of Brāhmanas, killed Śatadhanvan, the murderer of his father-in-law Satrājita Sent for Akrūra and asked him to exhibit Syamantaka in his possession, and returned it to him afterwards[27]

Kṛṣna once went to Hāstināpura to see the Pāndavas and was heartily welcomed Paid respects to Yudhisthira and Bhīma, embraced Arjuna and received respects from Nakula and Sahadeva Kuntī welcomed him also When he was spending that winter there, he went to the forest

[26] Bha X Chaps 53-55, Vi V 26 2-11 Chap 27, 28 2-8
[27] Bhā X. Chaps 56-57, Br III 7 301, 36 15 and 21, 68-28, 71 46-96, M 45 34, Vi IV 13 64-98, 142-157

with Arjuna for hunting and there met an accomplished lady when Arjuna addressed Hearing that she was the daughter of the Sun waiting to marry Krsna, the latter took her home In the meantime Krsna asked Viśvakarmā to build a city for the Pāndavas Acting as Arjuna's charioteer, he caused the Khāndava forest to be given over to fire Returned to Dvarakā and married Kalındı, Sun's daughter Then he married Mitravındā of Avantı, an aunt's daughter Received Satyā, daughter of Nagnajit of Ayodhyā by curbing the ferocity of seven bulls, with a large dowry of chariots, elephants and treasure Jealous kings were driven away by Arjuna Married another aunt's daughter Bhadrā Took Laksmanā, daughter of the Madra king and thousands of maidens from Naraka's harem [28]

Indra came one day to Dvārakā and reported to Krsna the mischief done to him by Naraka Entering Prāgjyotısa, Kṛṣna pulled down ramparts and walls and cut off Mura's five heads His seven sons attacked him led by Pāṭha in vain Naraka also attacked and had his head cut off Kṛṣna entered the city welcomed by its people, saw Maniparvata of Indra and the umbrella of Varuna and gave them back to them Earth, mother of Naraka came before Krsna and handed over the *kundalas* of Adıtı, informing him that Naraka was her son by the touch of Hari in Varāha form Then he entered the harem of the Asura and sent away 16000 (some 16100) maidens to Dvārakā and them he married, after distributing the spoils of war among his fellow companions [29] Had by his wives 18000 sons

With Satyabhāma he visited Indra's abode and after giving the *kundalas* to Adıtı, he came back with *Pārijāta* against Indra's will, because his queen wanted it He enjoyed the company of all his wives, taking a separate form for each wife Indra's attack on Kṛṣna with gods like Varuna, Vayu, etc, for taking away *Pārijata* Their defeat and Indra's apology Kṛṣna consoled him Welcomed back in Dvārakā [30]

[28] Bha. X. Chap 58 [29] Bha. X. Chap 59 Vı V 29 13-35 31 14-20 [30] Bha. X. 59 22-45, Chap. 65 (v) to 67 (v), Vı V Chap 30, 31 1-10

Love quarrel with his consort Rukmini described Once when Krsna was sitting at leisure, Rukmini who was nearby fanned him Krsna indulged in fun and asked her how she chose a poor fellow like him leaving princes of equal status with her, and added that he was willing to let her go and marry a powerful Ksatriya prince This put out poor Rukmini who wept bitterly, speaking words showing her unflinching loyalty to him Noticing her sincerity Krsna consoled her that he simply cut a joke He said that she knew him to be Hari to whom Rājarsis like Anga, Nahusa and Gaya had dedicated their lives leaving their kingdoms, and that Brahmā and Śiva sang his praises Krsna assured her of his loyalty to her In this way he led a household life just like an ordinary mortal Each one of his eight chief queens gave birth to ten sons, and each thought that Krsna was only living with her, as there was a Kṛṣna by the side of each lady including the 16000 of Naraka's harem He played with them blindman's buff, exchanging betels, scents, etc The chief queens were Rukmini, Satyabhāmā, Jāmbavati, Satyā, Kālindi, Mādri, Mitravindā, and Bhadrā Attended Aniruddha's marriage with Rocanā at Bhojakata Heard from Nārada of Aniruddha's imprisonment by Bāna of 1000 arms and besieged Śonitapura Defeated Siva who came on Bānā's behalf and at Śiva's request, let Bāna go with his four arms remaining Returned to Dvārakā with Aniruddha and Usā[31]

Heard from a Brāhmaṇa of the externment of Pāndavas to the forest, and riding on a chariot with Satyabhāmā, met them and consoled them, came back with Subhadrā and Abhimanyu Heard a report of a huge lizard in a well, and lifting it up, he found it to be a divinity who revealed himself as king Nrga and who went to heaven Taught the citizens of Dvāraka on the invisilability of Brāhmanas' property[32]

[31] Bhā X. Chaps 60 63, Vi IV 15 30-4, V 33 12-53 [32] Bhā X. Chap 64

Krṣna heard of Paundraka's invasion of Dvārakā in his absence. Had a message from him either to give up the title of Vāsudeva or offer battle. Ugrasena and others laughed at this. Krsna went to Kāśi and had the heads of Paundraka and his ally cut off and their army destroyed Krṣna's return to Dvāraka. An *ābhicāra* Agni was sent by Paundraka's son through the grace of Śiva but was vanquished by Hari's *cakra*. By his *yoga* power Krsna appeared at the mansions of each of his 16000 wives, engaged in a normal domestic life When Nārada entered every house, he saw the same Krṣna in each, got up early in the morning and meditated on Brahman; gave cows, etc, to the Brāhmanas, saw first ghee, then mirror, cows, gods, etc. Heard from a *messenger of the difficulties of kings imprisoned by* Jarāsandha Advised by Uddhava to vanquish Jarāsandha with the aid of Bhīma at Yudhisthira's *Rājasuya*. Krṣna's route to Hāstināpura where he was received by the Pāndavas Draupadi welcomed his wives and, these were put up comfortably. Hearing Jarāsandha still unconquered, Krṣna with Bhima and Arjuna went to Girivraja in Brāhmanas' disguise and asked for meals They then threw off their disguise and called him to battle in which Bhīma won After releasing prisoners, Krsna enthroned Sahadeva, son of Jarāsandha[33] The kings thus released after the fall of Jarāsandha were 20800, praised the Lord and requested that they might ever remember Him Krsna asked them to go back to their places and assume charge of governments by ruling righteously Sahadeva arranged their bath, dress and meals, after which they left for where Yudhiṣṭhira and his family were Received the first honour in the *Rājasūya* of Yudhiṣṭhira when Śisupāla protested in a vilifying speech His head was cut off Lived in Hāstināpura for some months at the request of Yudhisthira and others Attended to *arghya* and *pādya* for Brāhmanas in the *Rājasūya* Welcomed Nārada who informed him of the necessity of vanquishing Śālva Left for Dvārakā hearing of its blockade by Śālva

[33] Ib. X. Chaps 67-73, M 47, 14, Vi V 31 4-28

who applied illusory powers Krsna broke his car and killed him

Krsna went as an ambassador of the Pāndavas to Duryodhana He was sought to be made prisoner in vain, came back determined to declare war In the war served as Arjuna's charioteer, and after the war Krsna condoled with Dhrtarāstra and after anointing Yudhiṣthira, returned to Dvārakā

One day there came Kucaila, a Brāhmana classmate of Krsna, a poor man with many children Induced by his wife he visited Krsna who welcomed him with Rukmini, indulged in talks of old school days, partook of the *prthuka* rice which Kucaila's wife had sent, and sent him away after keeping him for a night[34]

Left for Syamantapañcaka for solar eclipse, met Gopis there and taught them the nature of the Absolute Sages waited on him and praised his glory His joy at Vasudeva's sacrifice Honoured Nanda Praised by his father, Krsna replied that Ātma is only one At the request of Devaki to get back all her sons killed by Kamsā, Krsna entered Sutalam and with leave of Bali, took them to his mother who embraced them in affection These children who were degraded gods gained their old form and went to heaven[35]

Subhadrā was his sister, and Arjuna carried her off with his knowledge and against the wish of Balarāma He went with sages to Mithilā where was his Brāhmana devotee Śrutadeva The latter and the king Maithila welcomed him and requested him to stay Krsna did not like to disoblige them and so stayed in both houses taking two different forms, thus purifying Nimi line, and pleasing Śrutadeva[36]

Performed *Aśvamedha* sacrifice in the course of which he had to go to Vaikuntha with Arjuna to recover the lost children of a Dvārakā Brāhmana who preferred a complaint After return with the lost boy, he had his *avabhrta* cele-

[34] Bha X Chaps 76-78, 81 1-13 [35] Ib X Chaps 82-85
[36] Ib X Chap 86

brated in the Yamunā Then he continued his righteous rule and spent a good time in Dvārakā enjoying pleasures with his chosen wives[37]

His service to the world was to kill Daityas and relieve the burden of the Earth Resolved to destroy the Yadu race and reach his eternal abode, approved of the curse of the sages against the Yadu race Brahmā and other gods visited him, appealing to him to go back to Vaikuntha He agreed Uddhava expressed a wish to follow him but was advised by Krsna to lead a righteous life Incidentally Krsna narrated to him the conversation of a certain Avadhuta and Yadu Insisting on *yama* and *niyama*, and duties incumbent on *varna* and *asrama* Then he described who was said to be in bondage, who was a free man and a righteous person, and he also explained the need and importance of *Satsanga* He proceeded to instruct Uddhava on the nature of the *gunas*, and their causes, laying emphasis on *satva guna* Then he explained *Bhakti*, *Dhyana*, *siddhis* and their nature He afterwards narrated the *Vibhūtis* of Hari, described the dharmas of *varna* and *asrama*, explained what was *jñana* and *vijñana*, giving a list of duties to be observed by all He further instructed on the three *yogas—jñana*, *karma* and *bhakti*, on the Vedas and on the principles of *Sankhya* and *Sankhyavidhi* He then narrated the story of an Avanti Brahmana who turned out ascetic after being a miser He enumerated the different characteristics of the three *gunas* and the evil effects of bad association, recapitulating *kriya-yoga*, *jñana yoga and bhakti yoga* Lastly Uddhava was advised to go to Badari[38]

Advised his relations to go to Prabhasa, and there deluded by him, they fought among themselves and died Balarama also met his death Kṛṣṇa heard this while sitting under a *pippala* tree A hunter Jarā by name aimed his shaft at his foot little thinking that it was the Lord Coming to know that it was Kṛṣṇa he regretted much Kṛṣṇa consoled him and permitted him to go to Heaven

[37] Ib X Chaps 88-90 [38] Ib XI XI Chaps 1 28

Krsna addressed hıs charıoteer Dāmaka to go to Dvārakā, and advıse the people there to leave for Hastınapura wıth Arjuna Invıted by gods Krsna entered hıs *dhāma*, whıle hıs wıves entered fire [39] It was the first day of Kalı yuga [39a] Resıdes ın Sutalam, the *mantra* sacred to,[40] as Puruṣa wıth Laksmı as prakrtı, the sacred Harı [41]

One of the five Vamśavıras [42] After hıs great Decease Arjuna felt hımself powerless even agaınst Ābhıras,[43] helped Arjuna to overcome the arrow Brahmaśıras of Asvathāma advısed hım to accept Draupadı's plea to release hım and to treat hım as a *brahmabandhu* Went wıth Draupadı and party to attend the funeral rıtes of her sons, on the Ganges, anoınted Yudhısthıra on the throne

When he was about to leave for Dvārakā, Uttarā ran to hım for help to the chıld ın her womb agaınst a burnıng mıssıle Thıs was granted Kuntı's praıse of Followed Yudhısthıra to see the dyıng Bhışma who welcomed and praısed hım Paınful leave-takıngs Praıse by women of Hastınāpura Escorted by Yudhısthıra's army and passıng through many lands reached Dvarakā Blew hıs conch as a sıgn of hıs arrıval Welcome ın the cıty Paıd hıs respects *to the wıves of hıs father and enjoyed the company* of hıs 16108 wıves [44] Hıs feet marked wıth *Padma, Vajra, Ankusa* and *Dhvaja* [45]

An able charıoteer, councıllor, frıend, ambassador, soldıer and protector of devotees

Remembered by Śıva , called wıth Rādhā on the Lord and Pārvatı and spoke to the latter on the greatness of Vınāyaka wıth whom he renewed hıs frıendshıp Praısed Parasurāma's heroısm no dıfference between Krsna and Śıva [46] Marrıed three daughters of Bhangakāra and Vrata-

[39] Ib XI Chaps 30 31 Vı V 37 1 4 47 75 [40] Br II 20 21 III 34 9 and 34 36 114 and 48 41 8 71 196 7 [41] Ib IV 6 30 8 28 9 48 55 29 126 39 59 40 8 [42] Ib III 72 1 [43] Vı V 38 47 51 VI 8 3 9 [44] Bha I Chaps 7 12 [45] Ib I 16 17 and 34 [46] Br III 42 18 55, 43 12 24 44 29, 71, 36 and 85

vatı, also Mahādeva, a contemporary of Hiranyakaśıpu,[47] Mahātmya of, ın the Brahmavaıvarta, prayed to by Adıtı[48] on the very day he left thıs earth, Kalıyuga began[49] a Vrṣnı,[50] worshıp of, before gıfts[51] When Krṣna was born 16000 goddesses and 14 ganas of Apsaras were reborn ın the world to serve the Lord ın hıs quest[52]

[47] M 45 20-21, 47 1 and 35 [48] M 53 34-5 60 4 245 33 6 250 46 [49] M 273 49, Vı IV 24 111-3 [50] M. 45 10 [51] M 181 17, 245 62 246 20 36 44, 248 44 274 15 [52] Va 96 232 ff

Krsna (ıı) *(davaıpayana)*—Vyāsa (s v) of the current dvapara, the son of Paraśara and Satyavatı (Kālı, *Va P*) a munı,[1] wıfe Aranı and son Śuka, author of the *Purana Śastra*,[2] father of Dhrtarāstra, Vıdura and Pāndu by the wıdows of Vıcıtravırya and theır female servant Another wıfe Pīvarı, by whom he got five sons and one daughter[3] Dıvıded the Vedas ınto four parts an *avatar* of Nārāyana, the compıler of the *Mahabharata*

[1] Bha I 4 3 and 32, IX 22 21 XII 4 40, 6 35 Vā 1 10 23 226, 70 54 Vı III 3 19 [2] Br III 8 92, IV 4 50 [3] M 50 46 185 30 Va 99 241 Vı IV 20 38, VI 2 32 [4] Vı III 4 3 10

Krsna (ııı)—a son of Havırdhana and Havırdhānı

Bha IV 24 8, Br II 37 24 Va 63 23, Vı I 14 2

Krsna (ıv)—a brother of the Andhra servant Balın (Balıpuccaka *Vı* P) who kılled hıs master Kānva Suśarman and usurped the throne After hım, hıs brother Kṛṣna became kıng Hıs son was Śrı Śāntakarna,[1] who ruled for 18 years[2]

[1] Bha XII 1 23, Br III 74 162, Vı IV 24 44-5 [2] M 273 3

Krsna (xvi)—a hell, illegal intercourse, tresspass on others' lands and living on magic are offences leading to this hell

Vi. II 6 3 and 25

Krsnas (i)—a class of gods, a Parāsara clan

Br III 8 95, 10 109, Va 70 87

Krsnas (ii)—the Śudra caste of Śālmalidvipa

Vi II 4 30

Krsnakalpa—of Kṛṣna colour, Siva, Kalarupa and Aghora

Va 23 74 76

Krsnagiri—a Mt in Bhāratavarṣa

Br II 16 22, Va 45 91

Krsnatirtham—sacred to Pitrs

M. 22 38

Kṛṣnatoya—a R of the Bhadra country

Va. 43 28

Kṛṣnapakṣa (i)—the day for the Pitrs

Va. 52 37, 57 9, 83 80

Kṛṣnapakṣa (ii)—a *sakti*

Br IV 32 15

Kṛṣnapremamṛtam—the *mantra* sacred to Kṛṣna (s v) given by Śeṣa in the midst of seers, consisting of 108 names —also *Kṣṛnamṛtam* It gave Paraśurama the final success

Br III 34. 50 and 53 36 10 43, 54 59, 37 10

Krsnabhauma—a caste ın Tatvalam.

Br II 20 13 and 20

Krsnabhaumas—a Janapada of the Bhadra.

Va 43 23

Krsnamantram—as a shıeld agaınst all dangers, combıned wıth *Vaışnavatejas* and *Sıva-Saktı.*

Br III. 31 37-8

Krşnalānı—a measure of weıght mentıoned ın Vedıc lıterature

M 227 9, 81, 93 152

Krşnavarna—another name for the Śūdra caste

Br III 15 44

Krsnavena(ı)—R A mahānadı from the Sahya hılls—sacred to Pıtrs, personıfied as a wıfe of Havyavāhana fire [2]

[1] Br *II 12 14*, *16 34*, *M 51 13* Vā *108 81*, Vı *II 3 12*
[2] M 22 46, 114 29, 163 61, Va 29 13

Krsnavratam—ın honour of Vışnu, leads to hıs abode, consısts of the gıft of a gold *cakra*

M 101 58

Krşnsutra—a hell—perhaps Kālasūtra.

Br IV 2 150, Vā 101 149

Krşnā (ı)—a name of Draupadı

Bhā I 7 14

Krşnā (ıı)—a name of Yogamāyā.

Bha X. 2 12

Kṛṣna (III)—a name of Yamunā

Bhā X. 32 12

Kṛṣna (IV)—a daughter of Khasa

Va 69 170

Kṛṣnā (V)—a R of the Sahya hills of the Dakṣināpatha

Vā 45 104

Krsnāngana—*sabhā* of Virupākṣa on the 4th inner slope of Meru, the lord of the s w direction

Vā 34 87

Krsnangamanipurijakas—a Janapada of the Ketumāla

Va 44 10

Krsnājinam—as clothing of *tapasvins*, used for ritual purposes, a good article for gift[1] Also used by religious students as when Keśidhvaja had it when he visited Khāṇḍikya for instruction[2]

[1] M. 47 89, 82 3, 204 11, 206 1-41, 245 85, 279 5 Va 25 34 and 81, 30 221, 74 4, 99 410, Vi I 11 31 [2] Vi VI 6 20 and 22

Krsnapadas(c)—a Janapada of the Ketumāla

Va. 44. 11

Kṛṣnā-venyā—a R in Bhāratavarṣa (Kṛṣnaveni-*Br P*)

Bhā V 19 18

Kṛṣnaṣṭamī—a vrata, a special prayer to Śankara on the 8th dy of the dark half of every month, other details follow[1] the *aṣṭami* day on which Kṛṣṇa was born[2]

[1] M 56 1 11 [2] Vi. V 1 78

Kekaya (I)—a son of Śibi after whom the kingdom came to be called

Br III 74 23, M 48 19-20, Vā 99 23 4 Vi IV 18 10

Kekaya (II)—Its king married Śrutakīrti, sister of Vasudeva,[1] went to Syamantapañcaka for solar eclipse[2]

[1] Vi. IV. 14 41 [2] Bhā X. 82. 13

Kekayas (c)—people of Kekaya, a northern kingdom enlisted by Jarāsandha against the Yadus Their princes were stationed on the North during the siege of Gomanta.[1] But they became allies of Kṛṣṇa and took part in the marriage festivities of Rukmini[2] Heard of Kṛṣṇa going to Mithilā, welcomed him and met him with presents[3] Followed Bhīmasena in his *digvijaya*;[4] rose against Śiśupāla.[5] Took part in Yudhiṣṭhira's *Rājasūya*[6] In the Mahābhārata war, five princes of Kekaya joined the Pāṇḍavas against the Kurus[7] A Janapada[8] Migration of Yadus to[9]

[1] Bhā X [50(V)3] 52 11 [14] Br II 16 48 [2] Bhā X. 54 58 [3] Ib X 86 20 71 29 [4] Ib X 72 13 [5] Ib X 74 41 [6] Ib X. 75 12 [7] Ib X 78 [95(V)12] 84 55 [8] Vā 45 117 [9] Bhā XI 2 3

Kekaras—the kingdom of

M. 121 53

Ketana—a charioteer of Viśukra killed by Syāmalā

Br IV 28 104

Ketarī—a mind-born mother

M 179 18

Ketava—a disciple of Rathitara (s v)

Vā 60 66

Ketu (I)—a son of Ṛṣabha.

Bhā. V 4 10

Ketu (II)—one of the 100 sons of Vipracitta and Simhikā besides Rāhu (s v)

Bha V 23 7, VI 6 37

Ketu (III)—a son of Tamasa Manu

Bha VIII 1 27

Ketu (IV)—a planet with a chariot of 8 horses, all green,[1] in size one-fourth less than Brhaspati[2] Dhūmaketu, the first among the Ketus[3]

[1] Br II 23 90 24 136 and 39 M 93 10 127 11 Va 52 82 111 5 Vi II 12 23 [2] M 128 64 [3] Va 53 111

Ketu (V)—a son of Danu

M 6 18

Ketu (VI)—the second son of Druhyu

M 48 6

Ketu (VII)—one of the *Pranahinas* of the king

Va 57 69

Ketumat (I)—a son of Ambarisa

Bha IX 6 1

Ketumat (II)—the son of Dhanvantari and father of Bhimaratha

Bha. IX 17 5 Br III 67 25 Va 92 23 Vi IV 8 11

Ketumat (III)—(Rajasa-*Va P*) a Lokapāla of lokaloka,[1] son of Rājasa (*Br P*) and Markandeyi and overlord of the west.[2]

[1] Br II 11 43 21 157 36 31 III 8 19 Va 50 206 Vi II 8 83 [2] M 8 10 124 95 Va 28 37

Ketumat (IV)—any yakṣa, a son of Puṇyajanī and Maṇibhadra.

Br. II 7. 125, Vā 62. 28, 69. 156

Ketumat (V)—the son of Kṣema, and father of Suketu.

Br III 67 74

Ketumat (VI)—a son of Sutāra, the lord of second *dvāpara*.

Vā 23 121

Ketumat (VII)—king of the western region

Vā. 70 17, Vi. I 22. 13

Ketumāla (I)—a son of Āgnidhra, and Pūrvacitti,[1] Lord of Gandhamādana varṣa[2]

[1] Bha V 2 19, Va 33 40, Vi II 1 17 [2] Br II 14 47 and 52, Vā 33 45 Vi II 1 23

Ketumāla (II)—a continent bounded on one side by Mālyavat, and traversed by the stream Cakṣus Viṣṇu reveals himself here as Kāmadeva when Lakṣmī praises his glory[1] Conquered by Parīkṣit[2] Adjacent to Meru and noted for *panasa* tree;[3] of Mlecchas,[4] māla, thrown by Indra during the churning of the ocean, struck on a tree there and hence the name, description of,[5] Viṣṇu in the form of Varāha[6]

[1] Bha V 16 10, 17 7, 18 15-23, M 83 33, 113 44, 49-50, Vi II 2 24 [2] Bha I 16 13 [3] Br II 15 50-4, Vā 34. 57 [4] Vā 42 47 [5] Va 35 36-40, 41 85, 43 1-4, 44 1-25 [6] Vi II. 2 50

Ketumāli—a son of Dāruka and an *avatar* of the Lord.

Vā 23 196

Keturāt—a Mahāvrksa of the Mandara hill with scented leaves and flowers.

Vā. 35. 20-2, 44.

Keturūpa—a son of Tāmasa Manu.

Vi III. 1. 19.

Ketuvīrya—a Dānava: a son of Danu.

Br. III. 6. 6; M. 6 18.

Ketuvṛkṣa—a tree.

Vā. 35. 44.

Ketuśrnga—a son of Bhrgu, an *avatār* of the Lord.

Vā. 23 149.

Kedāra (I)—a *ksetram* in which Vrka performed *tapas* to Siva; a *tirtham* sacred to Pitrs and the goddess Mārgadāyinī.

Bhā X 88 17, M 13. 30; 22. 11, 181 29

Kedāra (II)—one of the forms of Brahmā in the Gayā stone.

Va 106. 56, 111 72.

Kerala (I)—a son of Āndira, after whom came the Keraladeśa.

Br. III 74 6, M. 48. 5

Kerala (II)—one of the four sons of Janāpiḍa; with him kingdom of Kerala came into being

Vā. 99 6.

Keralas (c) (i)—of the Daksınāpatha,[1] vısıted by Balarāma, kıng of, went to Syamantapañcaka for solar eclıpse,[2] people of, enlısted by Jarāsandha agaınst the Yadus[3]

[1] Br II 16 56, M 114 46, Vā 45 124, 47 52 [2] Bhā X 79 19, 82 13 [3] Ib X [50(v)2]

Keralas (ii)—Pravara sages

M 199 17

Kelı—a son of Brahmadhāna

Br III 7 98

Kevala (i)—the son of Nara (Candra-*Vı* P.) and father of Bandhumat

Bhā IX 2 30, Br III 8 36, 61 9, Va 86 14, Vı IV 1 42-3

Kevala (ii) a deva (Ajıta)

Br II 13 94, Vā 31 7

Kevala (iii)—a pupıl of Yājñavalkya

Br II 35 29

Kevala (iv)—the son of Suvrddhı and father of Sudhrtı

Vı IV 1 38-9

Keśarı—(Ramya) (s v) a Mt ın Śākadvīpam

Va 49 84

Keśava—ıs Krsna,[1] a resıdent of Prayāga, to be prayed, when there ıs bad omen[2]

[1] Br III 42 19, 71 221, IV 34 76, M 16 1, 17 30, 22 9, 69 8, 150 221, 178 14 and 36, 187 26 245 38 [2] M 243 13

Keśava (ii)—same as Vıbhrājа hıll

M 122 17-18

Keśava (III)—a *tīrtham* in Benares.

M. 185. 68.

Keśi—an Asura.

Vi. V. 29. 4.

Keśidhvaja—son of Kṛtadhvaja and skilled in devotion; banished in hostility Khāṇḍikya from his kingdom; once a tiger slew his milch cow; to find out the *prāyaścitta* he went to consult Kaśeru who sent him to Sunaka and he commended the name of Khāṇḍikya. So he went to the forest clad in deer-skin like a religious student and demanded the form of penance. Khāṇḍikya thought at first that he had come there to kill him, took up his bow, but laid it aside; instruction was received and the penance was over. Keśi felt that some fee was due to Khāṇḍikya and once more called on him; though his councillors advised him to take back the kingdom, his mind hankering after the other world; he requested for his fee for his instruction on the doctrine of soul; after imparting instruction on *yoga* to Khāṇḍikya retired to a life of peace and attained liberation; father of Bhānumat.

Bhā. IX. 13. 20-21. Vi. VI. 6. 5-50; 7. 101-06.

Keśin (I)—a son of Vasudeva and Kauśalya; the family of.

Bhā. IX. 24. 48.

Keśin (II)—an asura friend of Kamsā. Set up by him, Keśin appeared in Vraja as a huge horse and attacked Kṛṣṇa with his feet. Being thrown off by Kṛṣṇa, he fell at a distance. Recovering his consciousness, he once again attacked Kṛṣṇa when the latter thrust his arm into his mouth until he was suffocated to death.

Bhā. X. 2. 1; 36. 20; 37. 1-9, 25; 43. 25; II. 7.34; Vā. 98. 150. Vi. V. 1. 24, 4. 1-2; 12. 21.

Keśin (III)—a Dānava kıng,[1] defeated and slaın by Purūravas when he was forcıbly takıng away Cıtralekhā and Urvaśı The latter was handed over to Indra[2]

[1] Br IV 29 124 [2] M 24 12, 23-5

Keśınī (I)—the mother of Rāvana

Bha VII 1 43

Keśınī (II)—a queen of Sagara and mother of Asamañjasa, a vamśakarta by Aurva's grace, the daughter of Vıdarbha kıng

Bha IX 8 15 Br III 49 2 and 59, 51 37, 63 154, Va 88 155-160, Vı IV 4 1-5

Keśınī (III)—a daughter of Khaśā, and Rāksasī Vanquıshed by Krsna

Br III 7 139 73 100 Va 69 170

Kesınī (IV)—the wıfe of Suhotra, and mother of Janhu

Br III 66 25

Keśınī (V)—one of the queens of Aȷamıdha

M 49 44 Va 99 167

Keśınī (VI)—a mınd-born mother

M 179 23

Keśınyas—Yakṣa-rāksasaṣ from Yaksa Kampana

Va 69 177

Kesanādı—a class of Pıśācas

Br III 7 380

Kesara—the Mt. from whose summits the Sītā descends.

Bhā. V. 17. 6.

Kesaradroni—between hills Kumuda and Añjana; Visnu's temple located at.

Vā. 38. 45-8.

Kesarī (I)—an Asura in a city in in Rasātalam (VI tala or Śūtala-*Vā. P.*).

Br. II. 20 39, Va. 50. 38

Kesarī (II)—wife Añjana, whom Vāyu loved and gave birth to Hanumān.

Br III. 7 223

Kesarī (III)—a Mt. of Śākadvīpa, having all medicinal herbs.

Br II. 19 90; Vi. II. 4. 62

Kaikaya—the husband of Śrutakīrti.

Br III. 71. 157

Kaikayas—Five in number born of Dhṛṣṭaketu and and Śrutakīrti. Its king was vanquished by Kṛṣṇa. See *Kekayas*

Bhā. IX. 24 38, II. 7. 35

Kaikarasapas—Kaśyapa gotrakaras.

M. 199 7

Kaikasī—Daughter of Mālin. Mother of Rāvana and others.[1] Kekasi (*Rāmāyana*) one of the four wives of Viśravas, and mother of three sons, Rāvana, Kumbhakarna and Vibhiṣana and a daughter Śūrpanakhā.[2]

[1] Br. III. 8. 40 and 47 [2] Va. 70 34, 41.

Kaikeya—a son of Śibi. His ten daughters were queens of Satrājit

Bhā IX 23 3, M 45 19

Kaikeyas—a tribe

M 114 42

Kaikeyī—surname of Bhadrā, a wife of Kṛsna

Bhā X 57. 56

Kaimkila—the Yavanas, not duly crowned kings, rule after the Mauryas, chief among them was Vindhyasakti, nine kings rule for 106 years

Vi IV 24 55-56

Kaitabha (I)—an Asura (Daitya-*Vā P*) slain by Hari,[1] born with Madhu, representing the qualities of *Tamas* and *Rajas*[2]

[1] Bhā III. 24 18, VI. 12 1, X. 40 17, Va 25 30, 54
[2] M 170 1, 178 6-18

Kaitabha (II)—an Asura slain by Durgā

Br II 37 2, IV 29 75

Kairāta (I)—a pravara sage

M 199 16

Kairāta (II)—a kingdom noted for horses Here Mūka was vanquished by Arjuna

Br III 5 36, IV 16 18

Kairāti—ārṣeya-pravara (Angiras).

M 196 7

Kailāpura—sacred to Lalitā.

Br IV 44 97.

Kailāsa(śikhara)—the abode of Śiva seated on a baniyan tree and of Yaksas, full of different plants, trees and flowers, birds and beasts Here are the city of Alakā, and the forest Saugandhika [1] It is located on the south of Meru,[2] on the Himalayan slopes, the residence of Kubera Described [3] North of Atri's hermitage.[4]

[1] Bha IV 5 26, VI 8 33, IX 4 55, X 10 2, 55 [1], M. 54 3, 62 2 Va. 30 85, 35 9 36 24, 38 33, 41 1, 42 32, 47 1, 50 48, 54 35-6, 101 303 [2] Bha V 16 27, Vi II 2 42 [3] Br II 18 1-4, 20 50, 25 24-40, III 13 36, 22 56, 25 9, 41 18, IV 9 30, 10 27 [4] M 121 2-5, 163 85, 183 1

Kailāsa—a form of temple with 9 storeys and a *torana* with 40 *hastas*

M 269 28-31, 47

Kaivarttas—a royal line (tribe ?) established by Viśvasphāni, kings of

Br III 74 191, M 50 76, Va 99 268, 378, Vi IV 24 62

Kaivalyam—the state of becoming one with the Brahman, one gets this at Benares,[1] arises from *jñānam* [2]

[1] M 143 34, 180 59 [2] Va 102 79 Ib 59 118

Kaiśika (I)—a son of Vidarbha, father of Cidi, after whom caidyas came to be known

Br III 70 37, M 44 36-38, Vi IV 12 37

Kaiśika (II)—a son of Dhrti

Vi IV 12 39

Kaısıkam—of seven *rupas*

Va 87 35 and 36

Kokıla—said '*kuha* , and the time came to be known *Kuhu*

Br II 25 29 28 58

Konka(na)—a kingdom through which Rsabha passed Arhat was king [1] A southern country [2] unfit for *sraddha* [3]

[1] Bha V 6 7 and 9 [2] Br II 16 59 [3] M 16 16

Kotara—an evil spirit and mother of Bana Appeared naked and with dishevelled hair before Krsna who had deprived Bana of his chariot A *varna saktı* [2]

[1] Bha X 6 28 63 20 [2] Br IV 44 59

Kotavı—the goddess enshrined at Kotıtırtham

M 13 37

Koṭıtırtham (I)—a kṣetram in Prayaga sacred to Koṭavı

M 13 37 106 44 Va 112 32

Koṭıtırtham (II)—on the Narmada the Lord enshrined here is Koṭıśvara Here asuras were slain by Śıva a man who bathes there becomes king and a woman equal to Gaurı

M 191 7 13

Koṭıhoma—one of the three kinds of *grahabalı*—detailed

M 93 6 119 139 239 1 17-40

Kona—a mother goddess

M 1"9 28

Kodaṇḍarama—is Śrī Rāma created by Lalita in her battle with Bhanda

Br IV 29 114

Kodhanu—the adopted son of Vastāvana

Va 96 190

Kopacaya—a pravara of Angiras

M 196 21

Komalā (*Kosalā*?)—Nine kings of the name Megha ruled here Then came Naiṣadhas

Br III 74 188, Va 99 375 76

Korakṛsna—a sage

M 200 8

Korañja—a kulaparvata of the Bhadrāśva

Va 43 14

Kola—a Kausika and a sage

Br II. 32 118

Kolata—an asura who was slain by Canda Kālī

Br IV 28 42

Kolāvanas—of the S country

Va 45 128

Kolāpura—city sacred to Lalitā (perhaps Kolhapur)

Br IV 44 97

Kolāhala (I)—(Mt.) a hill of Bhāratavarṣa;[1] the place where Gayāsura performed austerities.[2]

[1] Br. II. 16. 21; Vā. 45. 90; Vi. III. 18. 73. [2] Vā. 106. 5.

Kolāhala (II)—the 12th battle between Asuras and Devas. Here Rāji vanquished the Asuras; also the 12th and last incarnation of Hari.

Br. III. 72. 76 and 86; M. 47. 45 and 53.

Kolāhala (III)—a son of Sabhānara and father of Sañjaya.

M. 48. 11.

Kolikilas—a tribe to which Vindhyaśakti belonged.

Vā. 99. 365.

Kollaka—Mt. in Bhāratavarṣa.

Bhā. V. 19. 16.

Kollāṭa—a commander of Bhaṇḍa.

Br. IV. 21. 85.

Kovida—a class of people in Kuśadvīpa.

Bhā. V. 20. 16.

Kovidārī—a mother goddess.

M. 179. 30.

Kośa Karaṇa—a city.

M. 163. 66.

Kośā—of Kāśi king.

Vi. V. 34. 42.

Kosıtıka—a Brahmavadını

Br II 33 19

Kosṭu—one of the five sons of Yadu

Vā. 94 2

Kosala(uttara)—the kıngdom of Rama and hıs son Kusa Its people celebrated Rama s arrıval by ınstıtutıng a festıval They were taken to heaven by the grace of Rama [1] Its people took part ın the *Rajasuya* of Yudhısthıra [2] Theır kıng went to Syamantapancaka for solar eclıpse [3] Mıgratıon of Yadus to [4] Its people met Krsna on the way to Mıthıla wıth presents [5] A kıngdom of Madhyadesa ın the Vındhyas Kuśa ruled ıt wıth hıs capıtal at Kuśasthalı [6] Its kıng was defeated by Paraśurama,[7] ruled by nıne kıngs at a tıme [8]

[1] Bha IX 10 4 and 42 V 19 8 Va 77 36 88 199 99 40' Vı II 3 17 [2] Bha X 75 12 [3] Ib X. 2 13 [4] Ib X 2 3 [5] Ib X 86 20 [6] Br II 16 41 and 64 III 63 199 74 197 [7] Ib III 41 39 48 15 [8] Vi IV 24 59

Kosalas—a trıbe, a kıngdom of the Janapada on the other sıde of the Vındhyas

M 114 35 53 163 67 Va. 45 110 133 99 385

Kosalanagara—ıs Ayodhya

Vı IV 4 103

Kosalendra—a name of Rama

Vı IV 4 100

Kohala—a pupıl of Langala

Br II. 35 48

Kaukurundı—a sage of the Auttama epoch

M 9 14

Kaucaki—a pravara of Angiras

M 196 14

Kaucahastika—a Bhargava gotrakara

M 195 26

Kautili—a Bhārgava gotrakara

M 195 26

Kautilya—the Brāhmana who was responsible for vanquishing the Nandas and anointing Chandragupta Maurya

Br III 74 143 M 272 22 Va 99 330 Vi IV 24 26 7

Kautujataya—Nila-prāsara

M 201 34

Kautsa (i)—a Tripravara sage

M. 196 33 34

Kautsa (ii)—a Bhargava gotrakara

M 195 25

Kauthuma—a son of Parāsara in charge of a Samhitā

Br II 35 45 6

Kaunti—the city of got into the hands of Mlecchas

Bha XII 1 39

Kauberaka—a sage living in Harisŗnga summoned by Āgastyas

Va 47 60 61

Kauberakas—Kaśyapa gotrakaras

M. 199 7

Kaumara(m) (I)—(varsa) came to be called after Kumāra, son of Havya,[1] a continent with Nārada hill[2]

Br II 14 18, Va 33 17, M 122 22

Kaumāra (II)—(sarga) the ninth sarga

Vi I 5 25

Kaumāra (III)—an *avatar* of Hari

Bha I 3 6

Kaumārami (I)—a kingdom of Śakadvipa, adjoining the Raivata hill

Br II 14 18, 19 92, Va 49 86

Kaumaram (II)—a varṣa noted for Kumāri tirtham protected by Nāgas, centring round Raivata hill, after Kumāra, son of Havya

Br III 13 86, Va 33 17, 49 86

Kaumāras (I)—Raksasas fearful to children

Va 69 191

Kaumaras (II)—a group of planets which do ill to children

Br III 7 160

Kaumarī (I)—a śakti

Br IV. 19 7, 36 58, 44 111

Kaumari (II)—a mind-born mother, image of, the chief implements and adornment follow that of Kumāra, the peacock for the riding animal, clad in red robes and wielding *sūla* and *sakti*

M. 179 9, 22, 261. 27

Kauśala—a kingdom that took its name after Kusala, son of Dyutimat Also Kusala, adjoining Krauñca hill in Krauñcadvipa

Br II 14 24, 19 71

Kausalas—seven in number, and contemporaries of seven Āndhras, and lords of Vidūra, then Niṣadhas

Bha XII 1 35

Kauśalya (I)—see *Hiranyanābha*

Br II 35 38

Kausalya (II)—an Ārsreyapravara of Angiras

M. 196 9

Kausalyā (I)—a wife of Vasudeva and mother of Keśin—see *Bhadra*

Bha IX. 24 48

Kausalyā (II)—a queen of Daśaratha and mother of Rāma

Br III 37 31 IV 40 112

Kauśalyā (III)—a queen of Sātvata, mother of Bhajamāna and others, four branches of the line from them are important

M. 44 47 Va 96 1 2

Kauśalyā (IV)—a queen of Kṛṣṇa

M. 47 14

Kauśalyas—of Agastya family

M. 202 1

Kausapı—an Ārseya pravara of Bhargava

M 195 37

Kausambı—the capıtal of Nemıcakra (Nıcakru-*V P*) after Hastınapura was washed by floods, of Vıvıksu

Bha IX 22 40 Va 99 271, Vı IV 21 8 M 50 79

Kausarava—see Maıtreya

Bha IV 13 1

Kausıka (ɪ)—a sage who called on dyıng Bhısma

Bha I 9 7

Kausıka (ɪɪ)—practısed *varma Narayanatmakam* and gave up hıs body When Cıtraratha the Gandharva crossed on hıs bones he fell down to the earth, and on Valakhılyas' suggestıon he gathered them and throwıng ınto the Sarasvatı went away to hıs home

Bha VI 8 38-40

Kausıka (ɪɪɪ)—a name of Indra

Bha VI 18 64

Kausıka (ɪv)—a name of Vıśvāmıtra (Gādhı-*Vı P*) helped the banıshed Satyavrata to get a place among the planets out of gratıtude for hıs havıng helped Galava durıng the 12 year famıne

[1] Br III 8 62 37 31 66 74 Va 61 46 64 25 106 35 V IV 7 11 [2] Va 88 90

Kausıka (v)—a nāga resıdıng ın Tatvalam

Br II 20 19

Kausıka (vɪ)—a pupıl of Krta

Br II 35 53

Kausika (VII)—a son of Vasudeva and Saivyā (Vaiśāli-Vi P) adopted by his brother Vrka,[1] born of a Vaiśya wife[2]

[1] Br III 71 174-5, 193, Va 96 182, Vi IV 15 25 [2] M 46 20

Kausika (VIII)—a sage by tapas of the epoch of Sāvarni,[1] a sage of Kurukṣetra who had seven sons who, during famine, had their guru's cow killed and after offering it for śrāddha, made a meal themselves, but after five rebirths they attained final beatitude These five rebirths detailed[2]

[1] M 9 32, 145 93 [2] Ib 19 12, Ch. 20

Kausika (IX)—a son of Vidarbha and father of Cidi

Va. 95 36, 38

Kausika (X)—a son of Vaiśākhi

Vā. 96 172.

Kausika (XI)—adopted son of Vastāvana

Va. 96 189

Kausika gotras—got different pravaras from the Viśvāmitras,[1] about 25 among them mentioned Parthivas, Devarathas, Yājñavalkyas, Samarṣanas, Udumbaras, Udumlānas, Tārakas, Yamamuncatas, Lohinyas, Renavas, Kānṣavas Babhravas, Pāninas, Dhyānajapyas, Śālāvakyas, Hiraṇyākṣas, Syankṛtas, Galavas, Devalas, Yāmadūtas, Sālankāyanabāṣakalas, Dadātibādaras, etc, marriage alliances only with other ṛṣi gotras allowed[2]

[1] Bhā. IX. 16 37 [2] Vā. 91 97-102

Kausikas—the kingdom of

M. 121 50

Kausikā—the wife of Suhotra and mother of Janhu

Vā. 91. 54.

Kausıkadāyādās—descendants of Kauśıka

M 20 1ff

Kausıkī—R ın Bhāratavarṣa from the Hımalayas vısıted by Balarāma,[1] Satyavatı, mother of Jamadagnı became converted ınto thıs rıver;[2] sacred to Pıtrs, one of the wıves of Havyavāhana fire[3]

[1] Bhā I 18 36, V 19 18 X 79 9 M 114, 22 163 60 Br II 12 15, Va 45 97, 108 81 [2] Bha IX 15 12 Br II 16 26, III 7 355, 66 59, Va 91 88 [3] M 22 63 51 14, Va 29 14

Kauśıkītırtham—on the Narmadā

M 194 40 2

Kausıkıhradam—a sacred place for *srāddha* offerıngs

Br III 13 109

Kausılya (I)—a Śrutarṣı

Br II 33 8

Kausılya (II)—a son of Jaṭamālı of the 19th *dvāpara*

Vā. 23 187

Kauśıtı—a Śrutarṣı

Br II 33 10

Kauṣtıkī—an Ārṣeyapravara of Angıras

M 196 6

Kauṣmandas—the collectıve name of the sons of Kākṣıvat

M 48 88

Kausalya—a sıddha

Bha. VI 15 15

Kausı—a Bhargava gotrakara

M 195 26

Kaustubha—of Harı,[1] the festıval that came out of the churnıng of the mılk ocean[2]

[1] Bha II 2 10 VIII 4 19, X 3 9, XI 14 40, 27 27 XII 11 10 [2] Br IV 9 73, M 250 4, 251 3

Kratasthalī—an apsaras wıth the sun ın the sprıng

Va 52 4

Kratu (ɪ)—a son of Brahmā born of hıs hand, Marrıed Krıyā, daughter of Kardama Hıs sons were the Vālakhılyas Had not realısed the Supreme Beıng[1] Father of Tuṣıta group of Devas Born ın Varunıkratu and hence the name[2] A prajāpatı[3]

[1] Bha III 12 22 23 24 23 IV 1 39, 29 43, M 3 7 102 19 Va 3 3, 25 82 [2] Br II 32 76 35 92, 36 8 III 1 21 and 44, Va 65 44 [3] Va 101 35, 49

Kratu (ɪɪ)—a son of Ulmuka and Puṣkarını

Bha IV 13 17

Kratu (ɪɪɪ)—the husband of Hayaśıras

Bha VI 6 34

Kratu (ɪv)—a son of Krṣna and Jāmbavatı

Bha X 61 12

Kratu (v)—a Brahmana ınvıted for the *Rajasuya* of Yudhıṣṭhıra

Bha. X. 74 8

Kratu (vɪ)—(Ṛtu-*Br P*) the Yakṣa presıdıng over the month of *Tapasya* (Phālguna)

Bha XII 11 40

Kratu (vii)—created from Apāna of Brahmā, as ancient as Sanatkumāra and a yogin,[1] son-in-law of Dakṣa by marrying his daughter Saun(t)ati,[2] sons were Vālakhilyas, 6000 in number[3]

[1] Br II 5 70 79 9 18 and 24 [2] Ib II 9 56, 11 36 [3] Ib II 13 53

Kratu (viii)—a Yāma deva

Br II 13 92, Va 31 6

Kratu (ix)—with the Hemanta sun,[1] a sage in Dāruvana, no wife or son in the Vaivasvata epoch, adopted Idhmavāka Praised Śiva out to destroy Tripuram[3]

[1] Br II 23 16, 27 104 [2] Br III 8 72, 23 4, Va 61 84, 62 92, 70 66 [3] M 133 67, 145 90, 171 27, 202 8

Kratu (x)—a Pratardana god

Br II 36 31

Kratu (xi)—a son of Bhṛgu and a deva Lives in Bhuvarlokam

Br III 1 89 36 5 IV 2 48, M 195 13, Vā 65 87

Kratu (xii)—a Viśvedeva

Br III 3 30, M. 203 13, Va. 66 31

Kratu (xiii)—a son of Vijaya, and father of Sunaya

Br III. 64 22

Kratu (xiv)—a Sutapa god

Br IV 1. 14.

Kratu (xv)—a son of Āgneyi and Uru (Kuru-Vi P).

M. 4 43, Vi. I. 13 6

Kratu (xvi)—a sage of the Svāyambhuva epoch

Va 31 16

Kratu (xvii)—an Ajitadeva

Va. 67 34

Kratu (xviii)—a mind-born son of Brahmā married to Ksamā,[1] travelling with the sun in the month of Pauṣa [2]

[1]Vi I 7 5 and 7 [2]Ib II 10 14

Kratu (xix)—a R of the Plakṣadvipa

Va 49 17

Kratu (xx)—a name for R Ikṣu

Vā 49 93

Kratu (xxi)—a R from the Rikṣa hill

Br II 16 31

Kratu (xxii)—the name of the seventh kalpa

Vā 21 30

Kratujit—a son of Kālanemi

Br III, 5 39

Kratuputras—*Dhaiva, Yaśa, Vāma, Gopa, Devāyata,* Aja, Durona, Āpa, Mahanja, Cikitvān, all Somapāyins

Vā 62 9-12

Kratumat—a son of Viśvāmitra

Bhā. IX 16 36

Kratumjaya—the Vedavyāsa of the seventeenth *Dvāpara.*

Vi III 3 15

Kratuvamśa—of Agastya family

M 202 2

Kratusthalī(ā)—the apsaras designated Pañcacūdā, Yaksa loved her and wandered through the *Nandana* to meet her, found her in the midst of other apsarases, assuming the guise of Gandharva Vasuruci he approached her, she yielded and gave birth to Samsiddhakarana (Rājabunābha-*Br P*), then he showed her his real form, on this the angry and fearful Apsaras ran away, she became thence-forward Yakṣamātā, then she and her son went to Yaksa's house[1]

Resides in the sun's chariot in the month of *Caitra* Madhu[2]

[1] Br III 7 101-17, Vā 69 136-50 [2] Vi II 10 3

Kratha—a son of Vidarbha, and father of Kunti

Bhā IX 24 1 and 3 Br III 70 37, M 44 36-8 Vi IV 12 37 40

Krathaka—a sage

M 198 18

Krathana—a son of Khaśā, and a Rākṣasa, an asura in the sabhā of Hiranyakaśipu

Br III 7 133, M 161 80

Krathana—the city of a Rākṣasa in the Sutalam

Vā 50 22

Krama—one of the ten branches of the Sukarmana group of devas

Br. IV. 1 88, Vā. 100 93

Kramu—a R in the Plakṣadvipa

Br II 19 19

Kramthala—a Śrutarsi

Br II 33 11

Krayakrita—one of the four forms of marriage, this is *dasī*

Br IV 15 4

Krayavikrayi—the profession of the Vaiśyas, not of the Brāhmanas

Va 79 77

Kravyadagni—a son of Ksāma who consumes dead human beings

Br II 12 37, Va 29 35

Kravyādas—a class of Rurus (s v) in Mahāraurava hell

Bha V 26 2

Kranta Sāmagas—pupils of Krta generally designated as

Br II 35 54

Krimis—worms of the earth, 1/1000 of vegetable kingdom and also watery

Va 101 198

Krimibhojana—a hell to which go those that hate their fathers Brāhmanas and Gods and those who speak ill of gems

Vi II 6 3 and 15

Krimiśa—a hell, to which go those that practise magic art.

Vi II 6 3 and 15

Kriyā (i)—a daughter of Kardama married to Kratu Mother of 6,000 Vālakhilyas

Bhā III 24 23, IV 1 39.

Kriyā (ii)—a daughter of Dakṣa, and a wife of Dharma, mother of Yoga and of Manus,[1] also of Naya, Daṇḍa (Dama-*Br P.*) and Samaya (Śama-*Br. P.*), (Vinaya-*Vi. P*).

[1] Bhā IV 1 49 and 51, Br IV 1 24 [2] Br II 9 49, 60, Va 10 25, 35, 55 43, Vi I 7 23 and 29

Kriyā (iii)—*the wife of Samanantara*

Bhā VI 18 4

Kriya (iv)—a R from the Ṛkṣa hills

Br II 16 29

Kriyādīkṣā—rituals described

Br IV 43 8 to the end

Kriyayoga—a form of active worship of Hari,[1] Brahman becomes Nārāyana thereby, incumbent on householders, no *jñānam* without *karma*, consists of 8 *ātmagunas*, is dharma.[2]

[1] Bhā XII 11 3, M. 1 3, 52 7-11 27-28 [2] M. 134 17-18, 145 27-28, 258 1-3

Krīḍa—a Rākṣasa

Va 69 166

Krīḍāvihāram—love sports of Gandharvas and Apsaras, described

M. 121. 1-30

Krūra—a son of Pauruṣeya Rakṣasa

Br III 7, 93

Krododarāyanas—sages

M 200 10

Krodha (I)—issue from the brows of Brahmā[1] Śukra's homily to Devayānı, when she was angry with Śarmısthā, and her answer[2] Vasıṣtha on the folly of[3]

[1]Bha III 12 26, M 3 10 [2]M 28 1-13 [3]Vı I 1 17 19

Krodha (II)—born of Lobha and Nıkṛtı

Bha IV 8 3

Krodha (III)—a Bhairava god

Br IV 19 78

Krodha (IV)—a son of Mrtyu

Vā 10 41

Krodhana (I)—a son of Ayuta and father of Devātıthı

Bha IX 22 11

Krodhana (II)—one of the seven sons of Kausıka

M 20 3

Krodhanayanas—Śyāma Parāsaras

M 201 37

Krodhanī—a mother goddess

M 179 29

Krodhavaśas—a *gana* of Kārdaveya Nagas ınhabıtıng mahātala, afraid only of Garuḍa Fought with Rudras ın Devāsura battle

Bha V 24 29, VIII 10 34

Krodhavaśā—a daughter of Dakṣa and one of Kaśyapa's wives, and mother of Dandaśūka and other serpents[1] Her twelve daughters were married to Pulaha Bhūtas, Piśācas, Kinnaras, Vānaras and others belonged to her line[2] Some of her sons fell a prey to Bhimasena's sword[3]

[1] Bha VI 6 26 and 28, Vā 66 54 [2] Br III 3 56 7 171 444 and 467, 8 72, Vi I 15 125 [3] M 6 2 and 43, 146 18

Khroda—a daughter of Daksa and mother of Rāksasas as Pisācas and others,[1] Her twelve daughters married Pulaha[2]

[1] M 171 29 and 61 Vi I 21 24 [2] Va 69 204

Krodhina—a sage

M 200-7

Krodhini—a deity

Br IV 20 25

Kroṣṭa—Ārṣeya pravara (Angiras)

M 196 8

Kroṣṭa—a son of Yadu, and father of Vrjinavat

Bha IX 23 20 and 30

Kroṣṭaksi—Ārṣeya pravara of Angiras

M 196 22

Krostu (I)—a son of Yadu and father of Dvajinivan

Br III 69 2 M 43 7, Vi IV 11 5, 12 1

Kroṣṭu (II)—a son of Kārtavirya Arjuna and Rājarsi, father of Vrjinivat In this line was born Vrsni

Br III 70 14 15, M 43 46, 44 14 5

Krauñca (I)—a dvipa, twice the Ghṛtoda in size and surrounded by Kṣiroda (sea of milk) (milk of ghee-*Mat P*) It takes its name from the Krauñca hill Greatly despoiled by the arms of Guha but protected by Varuna Its ruler was Ghrtaprṣṭha, a son of Priyavrata He divided it among his seven sons and retired to a life of meditation, Hari is worshipped here in the form of waters[1] (Rudra-*Vi P*) Divided among seven Janapadas, twice in size to Kuśadvipa Described[2] According to *Visnu P* Dyutimat was the first king, the four castes here are *Puskara*, *Puṣkala*, *Dhanya* and *Titikhyas*[3]

[1] Bhā. V 1 32 20 18-23, M. 13 7 122 78 [2] Br II 14 13-26 19 64-77, Va 49 59-73 [3] Vi II 1 14, 2 5, 4 45-57

Krauñca (II) The hill in Krauñcadvipa, despoiled by the arms of Guha (Kumāra) [1] Son (brother-*Vā P*) of Maināka hill[2] The dvipa takes its name from this[3] Residence of Śankara,[4] Skanda sent his śakti against[5]

[1] Bha. V 20 18-19, Br II. 19 66 and 139, 25 18, Vi. II 4. 60 [2] Br III. 10 7 and 48 [3] Br II 13 35 M. 122 81, 123 37, 163 89, 219 19 Va. 30 32 [4] Va. 39 42, 49 61 [5] Ib 41 39

Krauñca (III)—(*c*) a Janapada of the Ketumāla continent;[1] Dyutimān first consecrated in;[2] surrounded by ocean of ghee;[3] a *vanam* surrounding the hill[4]

[1] Vā. 44. 10 [2] Ib 33 13 [3] Ib 30 32, 54 21 111 53 [4] Ib. 41 37 49 59

Krauñca (IV)—a son of Himavat, the Krauñca hill and dvipa take their name after him

M. 13 7

Krauñca (V)—a pupil of Śākapūrna

Vi. III. 4. 24

Krauncapada—a place in Gayā when the sage performed austerities in the form of a Krauñca

Vā 108 75 83 109 16 111 44

Krauñca samvatsara—equal to 9090 years of human calculation.

Vā. 57. 18.

Krauñcā—a mind-born mother.

M. 179. 19.

Krauñcī—a daughter of Tāmrā, wife of Garutmat.

Br. III. 7. 446-8, 456.

Klamā—a chief R. of Plakṣadvīpa.

Vi. II. 4. 11.

Klībā—a deity.

Br. IV. 27. 38.

Kṣaṇa—a measure of time.

Bhā. III. 11. 7; Br. II. 24. 56; III. 72 29; IV. 1. 211; 32. 14.

Kṣatra (I)—a son of Anamitra.

M. 45. 25.

Kṣatra (II)[1]—its dharma;[2] originated with the sons of Kāmyā and Priyavrata;[3] powerful householders were appointed for the protection of the world and they were Kṣatriyas; duties of; to serve in an army, to be king and to take part in war;[4] to protect the people and engage in righteous wars.[5]

[1] Vā. 99. 268. [2] Ib. 99. 227. [3] Br. II. 11. 34; Vā. 26. 35; 28. 19; 32. 46; 93. 7. [4] Br. II. 7. 154; 161-66. [5] Vi. VI. 7. 3.

Ksatradharma (i)—the son of Anenas, father of Pratıpakṣa His lıne ended wıth Krtadharma

Br III 68 7 and 11

Ksatradharma (ii)—a son of Samkrtı and the last of the Ksatravrddha lıne

Vı IV 9 27

Ksatrajıt—a son of Kālanemı

Vā 67 80

Ksatram—the body of Brahmā, whıle the Brāhmana ıs hıs heart Both dependent on each other,[1] created wıth the Brahmana, and hence no obstacle to ıntermarrıage between Ksatrıya and Brāhmana,[2] dharma of, no sın ın kıllıng men ın war[3]

[1] Bhā III 22 3-4, Br II 36 23 [2] M 30 19-20 [3] M 43 18, 103 21-22, 114 12

Ksatravıddha—a son of Raucya Manu

Br IV. 1 104

Kṣatravrddha—a son of Āyu, and father of Suhotra and Pratıksatra

Bhā IX 17 1-2, Br III 67 2, Vı IV 8 3, 9 25

Kṣatrı—a name of Vıdura

Bhā XII 12 8

Kṣatrıya (i)—the fourth Manu

Va 26 35

Kṣatriya (II)—created out of the breast of Brahmā,[1] the Aindrasthānam[2] Distinctive traits,[a] protection and other duties,[b] definition of,[3] destroyed by Kalki[4] and by Mahāpadmananda[5] seven clans distinguished, become Brahmanas by dāna, yajña and tapas[6] Their Pitrs are Havismantas, observe pollution for 12 days for father's death, pray to Devi,[7] can take to Vaisyakarma and not to Sūdrakarma[8]

[1] Br II 5 108, Va 30 83, 232, 45 117, 54 111, 57 52, 100 246, 101 5 352 104 13, Vi I 6 6 [2] Vi I 6 34 [(a)] Bhā VII 11 14 15, 17 and 22 [(b)] X 24 20, Vi III 8 26 29 [3] Bha XI 17 17 [4] Bha X 40 22 [5] Ib XII 1 8 [6] Br II 291 55 III 10 89, 28 56, 63 141, 66 77, 71 231 [7] M 13 63, 15 17 18 2 [8] Vi III 8 39

Kṣatriya Pungavas—the Haihayas and the Tālajanghas, so called

Va 88 129

Kṣatropakṣatra—a son of Upamadgu

Vi IV 14 9

Kṣa(ā)tropetadvijas — Rathitaras, Viśvāmitras and others,[1] Śibis, Bharadvājas, Samkṛtyas, Kāvyas, Maudgalyas and Bhārgavas,[2] of Angiras, Saunakas and Ārṣṭiasenas[3] Gārgyas, Śamyas and Mandagolapas[4] Viśvāmitra, Māndhātā, Samkṛti, Kapi Purukutsa, Satya, Ānrhavān, Ṛthu, Ārṣṭiṣena Ajamidha Bhaganya, Anya Kakṣiva, Śijaya, Rathitara, Runda, Viṣnu, Vrddha Gargyas, all these rājarṣis who have become Brāhmanas[5]

[1] Br III 63 7 66 86, Va 88 7 Vi IV 2 10 [2] M 49 38 and 41 50 5 and 14 [3] Va 88 73 and 79 92 6 [4] Vi IV 19 23, 60 [5] Va 91 115-7, 99 161 and 198

Kṣataujas—the son of Kṣemadharma and father of Vidhisāra Ruled for 40 years

Br III 74 130 Vi IV 24 12-13

Kṣapana —(c) a southern kingdom

Br II 16 56

Kṣapavısvakara—Ārṣeya pravara (Angıras)

M 196 10

Kṣama—a Sudhāmāna god

Br II 36 27

Kṣamā (I)—a Brahmarāksası

Br III. 7 99

Ksama (II)—a Saktı

Br IV 44 91

Ksamā (III)—a daughter of Dakṣa, wıfe of Pulaha Prajāpatı,[1] mother of sons Kardama, U(A)rvarıvān, Sahıṣnu, Kanakapıtha and daughter Pıvarı[2]

[1] Va 10 28, 31, 28 25, Vı I 7 25 [2] Br II 9 52, 11. 30

Kṣama (IV)—the wıfe of Kratu

Vı. I 7 7

Kṣama (V)—a R from the Ṛsyavat hılls

M 114 25

Kṣaya—a son of Brhadkṣaya

Va 99 281

Kṣātrıya vıdhı—not to kıll a woman See also Kṣatrıya

Va. 94 14, 96 224

Kṣāma—the son of Saharākṣa, who burns down houses,[1] hıs son Kravyādagnı.[2]

[1] Va 29 34 [2] Br II 12. 37

Kṣāntı—the maın stream of Krauñcadvıpa

Vı. II 4 55

Ksarakardama—one of 28 hells conceited men who disregard their superiors in birth, merit, learning, etc, are punished in this

Bha V 26 7 and 30

Kṣaroda—see *Ksıroda*

Bha V 1 33

Ksarodadhı—a lac of *Yojanas* in extent encircling Jambūdvıpa

Vı II 31 28, 4 1

Ksitı—a secondary divinity

Bha IV 14 26

Ksıpra—a son of Upāsanga (Upānga-*Va P*)

Br III 71 258 Va 96 249

Ksıpra (I)—a R from the Vındhyas sacred to Pıtrs

Br II 16 32 M 22 24 114 27

Ksıpra (II)—a R from the Parıyātra hılls

Br II 16 29

Ksımaka (*Kṣemakas* alias *Nıkhumbha*)—a Rakṣasa who invaded the city of Kaśı during the rule of Dıvodasa and brought it to ruin,[2] the head of a gana of Maheśvara[3]

[1] Va 92 38 [2] Ib 92 24 [3] Ib 9 36

Kṣıra—Ārṣeya pravara (Angıras)

M. 196 6

Kṣıraka—sacred to Lalıtā

Br IV 44 97

Ksīrapayonıdhı—the residence of Harı[1] see Kṣīroda (s v), Ksırasāgara, and Ksırābdhı.[2]

[1] Bha X. 1 19 [2] Br III 28 8, IV 9 56 and 64, 31 19

Ksīram—one of the eight Saubhāgyam

M 60 9 and 27

Ksīrasamudra—see *Ksīroda*, and *Ksīrābdhı*.

Bhā X [65 (v) 24], M 249 14 and 20

Ksırabdhı—the bırth-place of Śrı,[1] churned for nectar,[2] on ıts banks lıved Vısnu[3]

[1] Vı I 8 16 [2] Ib I 9 77 and 148 [3] Ib V 1 32

Kṣīrābdhıśayı—ıs Vısnu

Va 106 48, 107 34

Ksıroda—the mılk ocean encırclıng Śākadvıpa, (Krauñca-*Bha P*, Kuśa-*M P*), churnıng of, for amṛta,[1] cursed by Brāhmanas to be deprıved of all drınkable water, here lıes Harı ın yoganıdra guarded by Garuḍa Vıṣnu ın the form of Ādıkūrma[2] Encırcles Trıkūṭa,[3] Śuka to Parıkṣıt on the legend of the churnıng of ocean[4]

[1] Bha V 1 33, 20 18, X [65 (v) 24] Br II 19 102, 21 71, 25 45 M 122 49, 124 48, Va 35 37-41, 54 49 Vi II 4 71 [2] Bhā X. [52 (v) 7, 10], Br II 27 25 III 69 32, 72 21, IV 9 46 and 60 [3] Bha VIII 2 1, 4 18 [4] Bhā VIII 5 11-15

Kṣīrodā—a R of the Bhadrā

Va 43 29

Kṣudraka—a son of Prasenajıt and father of Ranaka (Kunḍaka-*Vı P*) (Kṣulıka-*Vā P.*)

Bhā IX. 12. 14-15, M. 271. 13, Vā 99 289, Vi IV. 22, 3

Kṣudrabhṛt—a son of Devakı kılled by Kamsā Krsna recovered hım from Sutala, and took hım to Dvāraka After beıng seen by hıs parents, went to heaven

Bhā, X 85 51-56

Kṣudrarākṣasas—the ınsıgnıficant Rākṣasas born of Nılā

Vā 69 178

Kṣudhı—a son of Krsna and Mıtravındā

Bhā X 61 16

Kṣupa—the father of Vımśa

Vā 86 6

Kṣupanas—(c) people of a hılly country

Va 45 135

Ksubhya—a Bhārgava gotra

M 175 22

Ksulıka—a son of Kṣudraka Hıs son was Suvrata

Vā 99 290

Ksetra—avyaktam and *Ksetrajña* are Brahmā, the unıon of these two leads to the eternal beıng, also *avıṣaya* and *vıṣaya*

Br I. 3 37, Va. 102 34 6 111-14

Kṣetra-kṣetrajña—kṣetra and Brahman or *avıṣaya* and *vıṣaya*

Va 102 36

Kṣetrajña (1)—the son of Kṣemadharman and father of Vıdhısāra

Bhā XII 1 5

Ksetrajna (II)—is Puruṣa,[1] four powers of *jñānam*, *Vairagyam*, *aisvaryam* and *Dharma*, ety[2] Lord of Prakrtis,[3] called Mati by his knowledge of kṣetrā[4]

[1] Br II 32 85 IV 3 86-90, 102 and 108 4 19 [2] M 145 72-8 [3] Va 101 223, 228, 102 33, 108 9, 103 27 [4] Va 59 70 Br I 3 37

Ksetrajña (III)—involuntary for his action and stands in its own natural place, when *kṣetra* and *kṣetrajña* have equal *gunas* and no *vaisamya* takes place, *vaisamya* or excess or otherwise of these *gunas* when they take to the quality of *Bhojya bhoktrtva*, the 24 *gunas* from *Mahat* to *visesa*

Va. 103 15-19

Kṣetrapalas—attendants to Śiva,[1] Kārtavirya known as[2]

[1] Br III 41 33 IV 14 7 [2] M. 43 27, Va 94 24

Kṣetropekṣa—a son of Śvaphalka and Gāndini

Bha. IX. 24 16

Kṣema (I)—one of the seven divisions of Plakṣadvipa

Bha V 20 3

Kṣema (II)—born of Dharma and Titikṣā

Bhā IV 1. 52

Kṣema (III)—the son of Śuci and father of Suvrata, ruled for 28 years

Bhā. IX 22 48 M. 271. 25

Kṣema (IV)—a son of Śāntu.

Br II 9 61, Vā. 10 37

Kṣema (V)—a Satya god

Br II. 36 35

Kṣema (VI)—a son of Brahmadhāna,[1] Ajita deva[2]

[1] Br IV 7 98, Va 69 132 [2] Vā 67 34

Kṣema (VII)—the son of Sunītha, and father of Ketumat

Br III 67 73

Ksema (VIII)—of Brhadratha line, ruled for 28 years

Br III 74 116, Va 99 302

Ksema (IX)—a son of Ugrāyudha

M 49 78, Vā 99 193

Kṣemaka (I)—the son of Nimi, the last king of his line

Bha IX. 22 44-5

Ksemaka (II)—a son of Medhātithi, and founder of the kingdom Kṣemakam in Plaksadvipam

Br II 14 37 and 39, Va 33 33 Vi II 4 4-5

Kṣemaka (III)—a Rāksasa who made Benares desolate

Br III 67 27

Kṣemaka (IV)—a son of Nirāmitra, (Nimitta-*Vi P*), the last son of the Aila line (Paurava) (Kurus-*Vi P*), with him ends the source of the Brahma-ksetra stock, the family honoured of gods and sages, the last dynasty consisting of 25 kings

Br III 74 245, M. 50 87-8, Vā 99 277-79, Vi IV 21 16-18

Kṣemaka (V)—a son of Manivara

Vā 69 160

Kṣemakam—(c) the country adjoining the Vṛṣabha or Surmāna hill in Plakṣadvipa,[1] same as the Maināka varṣa[2]

[1] Br II 14 39, 19 16, Vā 49 14, Vi II 4 4-5 [2] M. 122 25

Kṣemajit—a son of Kṣemadharma, ruled for 24 years

M 272 8

Kṣemadhanavan (*Kṣemadhanvā*)—son of Puṇḍarīka and father of Devānīka

Bha IX 12 1 2, Br III 63 202-3, M 12 53, Va 88 202, Vi. IV. 4 106

Kṣemadharman (I)—the son of Kākavarṇa—ruled for 20 (36 (?) *Mat P*) years, father of Kṣetrajña (Kṣatraujas-*Vi P*)

Bha. XII 1 5, Br III 74 129, M 272 7, Vi IV 24 11-12

Kṣemadharman (II)—(Kṣemadharmā) a son of the third Sāvarna Manu

Br IV 1 81, Va 100 84

Kṣemabhumi—the son of Vikramitra, ruled for 10 years

Vā 99 342-43

Kṣemamūrti—a Vānara chieftain and son of Śveta

Br III 7 181

Ksemavarman—ruled for twenty years

Vā 99 316

Kṣemā—an Apsaras

Br III 7 7

Kṣemādhi—a son of Citraratha and king of Mithilā

Bha IX 18 23 24

Kṣemānanda—a god of the epoch of the Uttama Manu

Va 62 32

Ksemya (I)—a son of Ugrāyudha Father of Suvıra (Sudhīra-*Vi. P.*).

Bhā IX 21 29, Vı IV 19 55

Ksemya (II)—a son of Śucı and father of Suvrata

Vı IV 23 6

Ksaımī—a Śyāma Parāsara

M 201 37

Ksonı—was ınstructed ın *Vāraha Purāna* by Harı

M. 53 39

Ksvelā—a mind-born mother

M 179 25

Khagana—the son of Vajranābha and father of Vıdhrtı

Bha IX 12 3

Khatvānga (I)—a son of Vıśvasaha, and *Cakravartın* Fought for the devas and slew Daıtyas ın battle Knowıng he had an hour of lıfe left he returned and devoted hımself to Nārāyana ın a detached spırıt, and attaıned *Brahmaloka* ın a *muhūrta* A Rājarsı who sought refuge ın Harı towards the end of hıs lıfe Hıs son was Dırgabāhu

Bhā IX 9 41-49 II 1 13 XI 23 30 IX 10 1, Vı IV 4 76-83

Khatvānga (II)—a son of Yaśodā,[1] a rājarṣı[2]

[1] Br III 10 90 [2] Vā 73 41

Khatvānga (III)—A daıtya

Bhā XII 3 9

Khatvangada—the son of Dilipa, descended from heaven and lived here for a muhurta

Va 88 182

Khadga siddhi—a *yoga siddhi*

Br IV 36 52

Khadgi—a name of Ganesa

Br IV 44 70

Khanda—the son of Jambha

Va 67 78

Khadyota—a stage in which Iśvara roamed like insect during night of Brahmā

Br II 24 9, 32 78

Khadyotā—one of the Eastern entrances of the city of Purañjana, allegorically the left eye

Bha IV 25 47, 29 10

Khanapana—born of Anga and father of Diviratha

Bha IX. 23 6

Khanitra—the son of Pramati, (Prajapati-*Vi P*) and father of Cākṣuṣa (Kṣupa-*Va P*) (Cakṣuṣa-*Vi P*)

Bha IX. 2 24 Va. 86 5, Vi IV 1 24

Khaninetra—the son of Rambha, (Vivimśa-Vā P, Vi. P) and a righteous king, father of Karamdhama (in Tretāmukha-*Va P*), (Ativibhūti-*Vi P*)

Bhā IX. 2 25 Va 86 7 Vi IV 1 28

Khara (1)—vanquished by Kṛṣna

Bhā. II. 7 34

Khara (II)—Śiva cursed to become Khara by the sages of Dāruvana inadvertently—described[1] Donkey born of Sugrīvi[2]

[1]Br II 27 5-20 [2]M 6 33

Khara (III)—a son of Vijvara

Br III 6 33

Khara (IV)—a son of Viśravas and Puspotkata,[1] a Rākṣasa in the third talam (Vitalam)[2], in the Tārakamāya,[3] killed by Rāma[4]

[1]Br III 8 55, Va 70 49, 99 406 [2]Bha IX 10 9, Va 50 27 [3]M 173 17 177 7 [4]Br II 20 28 Vi IV 4 96

Khara(a)patha—a region through which Pāvani flows, a kingdom

Br II 18 57, M 121 56, Va 47 54

Khararomā—a nāga

Vā 69 74

Kharavāca—a Trayārṣeya

M 198 5

Kharvaṭa—a territorial division where the four-armed Kumāra may be established,[1] a village at the foot of the mountain;[2] a mixed township[3]

[1]M. 260 47, 283 3 [2]Va 91 30 [3]Vi V 2 13

Kharvam—one thousand crores

Vā. 101. 96

Khalā (I)—a daughter of Bhadrāśva and Ghṛtāci

Vā 70 69.

Khala (II)—one of the ten daughters of Raudrāśva

Va 99 126

Khaliyan—(Khaliya-Vā P). a pupil of Śakalya

Br II 35 2, Va 60 64.

Khalyayanas—Dhūmra Parāśaras

M 201 38

Khaśa—defeated by Bharata,[1] a kingdom of the East watered by the Caksuṣ and Gangā [2]

[1] Bha IX 20 30 [2] Br II 18 46 and 50, 31 83 M 121 43, 144 57

Khasas—an inferior tribe purified of sin by devotion to Hari [1] A Vindhyan forest tribe being a degraded Kṣatriya clan, Nisādhas,[2] a hilly country [3]

[1] Bha II 4 18 Vā 58 83, 62 124, 98 108 [2] Br II 36 145, III 63 120 [3] Vā 45 135, 47 47

Khasa—a consort of Kaśyapa, mother of two sons, Vikarna and Vilohita, one of four hands and four feet and the other of three hands and three feet, who were born in the evening and Uṣa period respectively The eldest wanted to make a meal of of the mother herself and this the younger prevented The father who noted this, named the elder Yakṣa, and the latter Rakṣa and said '*tri*' it is said a son serves his mother and a daughter her father, and that the sons take after their mother Seeing them ever hungry, he blessed them to get strength in the night and weakness in the day time and eat meat and flesh and disappeared They married Brahmadhanā and Jantudhana, daughters of two Piśacas, Aja and Śaṇḍa, and gave birth to a number of Rākṣasas, all given to fierceness,[1] mother of Rakṣasa

clans and of seven daughters who in their turn produced Rākṣasas[2]

[1] Br III 3 56 7 37, 132-42, 467, Vā 69 74-126, Vi I 15 124 [2] Vā 69 164, 170 2

Khasrma—a son of Vipracitti

Vi I 21 11

Khadga—rhinoceros, flesh very good for *śrāddha*, but horn to be thrown away

Va 80 51.

Khandaprastha—the place where Kṛṣna, Arjuna and Bhima met Yudhiṣṭhira after the fall of Jarāsandha

Bha X 73 32

Khāndava—forest burnt by Arjuna, and Maya was liberated from the fire Here Arjuna defeated Indra

Bha I 15 8 X 58 25-7 71 45 46, 89 34 [4]

Khāndava—an Arṣeya pravara of Bhārgavas

M 195 40

Khāndikya (I)—the son of Mitadhvaja He knew the truth of Karma He was afraid of Keśidhvaja

Bha IX. 13 20 21

Khandikya (II)—(*Janaka, Vasudeva*) the latter of which name is explained by Keśidhvaja in early times,[1] heard on yoga, son of Amitadhvaja and king, in hostility driven out by Keśidhvaja came to him to consult on the form of expiation, after being instructed and after the penance Keśidhvaja called over again to pay the preceptor's fee, Khāṇḍikya who had no more concerns in this life asked for instruction on the doctrine of the soul, heard of the nature of *yoga* from Keśidhvaja, making his son master of his belongings went to the woods for penance[2]

[1] Vi VI 1 81-7 [2] Ib VI. 6 5-50 7 102-03

Khilikhilis—not to have marital relations with Viśvāmitra, etc

M 198 21

Khe-caras—presented dance, song and music to Pṛthu

Bhā IV 15 19

Khecarī—a *Varna śakti*, a *mudrā Devī*

Br IV 37 10 42 14, 44 59 and 86 114

Kheta—a small village

Va 91 30

Khetaka—a rural territorial division

M 283 3, Va 8 99 116 Br II 7 93 and 111

Kheṭa—a mind-born mother

M 179 17

Kheta—a smaller division than a Kharvaṭa

Vi. V 2 13

Khyati (i)—a son of Ulmuka and Puṣkariṇi

Bhā IV 13 7

Khyati (ii)—a son of Tāmasa Manu

Bha VIII 1 27 Br II 36 49 Vi III 1 19

Khyati (iii)—a son of Ūru (Kuru-*Vi P*) and Āgneyi

Br II 36 108 M 4 43 Vi. I 13 6

Khyati (iv)—a daughter of Kardama, (Dakṣa-*Va P*, *Vi P*) married to Bhṛgu. Mother of sons Dhātṛ and Vidhātṛ and daughter of Śri

Bhā III 24 23 IV 1 43 Br I. 9 52 54 11 1 III 25 77, Va 10 27, 30 62 43, Vi I 7 7, 25

Khyāti (v)—a daughter of Bhrgu, same as Śrī, wife of Nārāyana, sons, Bala and Utsāha by him, others Mānasa, mind-born See Śrī

Vā 28 1-3

Khyāti (vi)—a R in Krauñcadvipa

Br II 19 75, M 122 88, Vā 49 69

Khyāti (vii)—(*ety*) knowledge, all known

Vā 4 35

Khyāteyas—Nīla Parāśaras

M 201 34

ग

Gaganamūrdha—a Dānava, a son of Danu

Br III 6 10 Va 68 10

Gangā (i)—a R source of, sacred to Hari,[1] brought to the earth from Heaven, a mahānadi from the Himalayas[2]

Originating from the foot of Visnu and watering the region of the moon falls from heaven into Brahmā's city, issuing from the nail of the great toe of Hari's left foot, Dhruva holds her in his crown, the seven sages perform austerities with her waters, issuing again from the moon she falls on Sumeru and thence to the four quarters of the earth, hearing of her, the desire to go to Gangā, see touch bathe in her waters—all purify a person, falling in four directions, takes the names of Śītā, Alakanandā, Cakṣu and Bhadrā[3]

Effort made by Amśumān, Dilipa and Bhagiratha and hence her name Bhāgirathi Held up by Hara and then let, flowed in seven streams through several territories in the four directions, sanctifying the regions and the people there[4] Its waters drunk by Janhu, and let out by his ears and hence called Jānhavī[5] The seed cast off by Siva in the

sky was borne by Gangā and was swallowed by Agnı, phoetus left on the Hımalayan slopes became gold, which was utılısed ın buıldıng the yagñaśāla at Naımısa At her confluence with Yamunā (s v) was the *avabhrta* of the sacrıfice of Prajāpatıs On ıts banks Bharata performed horse-sacrıfice[6] Here Yudhısthıra had hıs *avabhrta* bath after Rājasūya[7] Here were done funeral rıtes of the dead chıldren of Draupadı[8] Here agaın Parıksıt observed vow of fastıng unto death[9] Vısıted by Balarāma[10] The Sagaras sent to heaven by the Ganges waters[11] Gangā as devī[12]

Orıgınally of three-fold path, the Chāyāpathā beıng ın the naksatramandala,[13] addressed by Agnı to bear Rudra's *garbha*, Gangā accepted the task and gave bırth to Kumāra[14] Gangā refilled the ocean, after Agastya drank ıt dry[15]

Manu put the growıng fish ın, washed off the cıty of Hastınāpuram, contaıns 3½ crores of tīrthas, forms the cure for all ılls, released ın seven streams by Śankara, three to the west, three to the north and one Bhagırathī, sacred ın Kanakhala[16]

Wıfe of the ocean,[17] Trıpathagā,[18] a consort of Śıva, served by Trayambaka and other gods[19] Fıt for śrāddha;[20] the rıght sıde of the Veda,[21] partıcularly sacred at three spots—Gangadvāra, Prayāga and Gangā sāgara-sangama[22]

[1] Bha. VII 14 29, VIII 4 23 Br II 16 11, 24 [2] Va 42 39-49 71 5 [3] Vı I 9 103 II 2 334 8 108-13, 120-2 III 14 18 IV 4 26-30 18-28 [4] Bha IX. 9 1-13 Br III 13 118 55 51 56 38-54 [5] Bha IX 15 3 Br III 66 25-6 73 117 M 12 44 121 26 [6] Bhā IV 7 63-4 Va 2 17-18 72 28 32 Br II 16 11 and 24 Bha VII 14 29, VIII 4 23 Vā 42 39-40 71 5 Bhā IX. 9 1-13 Br III 13 118 55 51 56 38 54 M 15 3 Br III 66 25 6 73 117 M 12 44 121 26 Bha IV 7 63 64 Va 2 17-18 72 28-32 Bhā. IV 2 35 IX. 20 25 22 19 X. 10 4 [7] Bha X. 75 19 [8] Ib I 8 1 [9] Ib 3 43, 4 10, 12 28, 18 3 [10] Ib X. 78 20 [11] Ib IX. 9 14 [12] Ib I 19 15 [13] Br II 18 26-42 50-52 [14] Br III 7 355 9 4 10 30-5 14 84 37 5 54 49 IV 9 78 [15] Br III 63 167 [16] M. 1 23 13 25 36 5 50 78 102 5-6 106 57 8, 114 20 121 38-41 133 23 183 107 186 10, 192 11, 239-18 [17] Vā 13 35 30 32 and 92 45 95 [18] Vā 2 7, 51 21, 46, 58 88 [19] Va 42 39-40 71 5 [20] Vā 77 68 [21] Vā 98 117 99 63 104 13, 27, 77 106 67 111 16 [22] M 106 53

Gangā (II)—(personified) a bearer of flywhisk to Lalitā.

Br. IV. 39. 74

Gangādvāra—a place sacred to Pitṛs.

Bhā. VI. 2. 39: M. 22. 10: 246. 92.

Gangeśvaram—a tīrtham on the Narmadā.

M. 193. 14-20.

Gaja (I)—the name of an asura.

Bhā XI. 12. 6

Gaja (II)—a pupil of Rathītara.

Br. II. 35. 4

Gaja (III)—a son of Uttama Manu.

Br. II. 36 39

Gajā (IV)—a chief Vānara

Br III 7. 241

Gaja (V)—a son of Mṛga (Nāga)

Br III 7 332

Gajakarna—city of, in atalam.[1] IV tala or Gabhastalam.[2]

[1] Br. II 20 32. [2] Vā 50 31

Gajakarnam—a tīrtham sacred to Pitṛs in Gayā; ritual at.

M. 22. 38 Vā 111. 55.

Gajacarmanivāsin—a name of Śiva.

Br. II. 27. 99.

Gajacchaya—a yugadi for Srāddha

M. 17 3

Gajatunda—a Vinayaka

M 183 63

Gajamukhas—a people, perhaps Gandharvas

Br III 22 56

Gajavaktra—see Ganesa

Br IV 44. 66

Gajavithi—residences of constellations in the N path

Br 3 48

Gajasaila—a Mt south of the Manasa,[1] residence of the Rudras[2]

[1] Vā 36 24 [2] Ib 39 47

Gajasatvayam—see Hastināpura city built by Hasti

Bha. I. 4. 6 M 49 52

Gajadhyakṣa—the superintendent of elephants and his qualifications.

M. 215 36.

Gajanana—is Gaṇesa

Br III. 41 54 42 35 44. 51 IV 27 72 M 154 505

Gajarohi—the mahout of the state elephant, qualifications of

M. 215 37

Gajasura—killed by Gaṇeśa (Śiva *M.P*)

Br IV 27 98 and 101. M. 55 16.

Gajendra (I)—the legend of Visnu freeing the elephant in trouble While wandering in the hills, this lord of elephants felt thirsty and entered a lake in the Trikūta hill While drinking water, a crocodile caught hold of its feet Finding himself on the brink of death, Gajendra bestowed his thought on Hari on account of the *vāsana* of the previous birth Pleased with his prayer, Hari flew on Garuḍa with his cakra and released the animal from the crocodile The elephant attained a form like that of Hari This elephant was in his previous birth a Pandyan king by name Indradyumna devoted to Hari but cursed by Agastya to be born as elephant[1] Hari blessed Gajendra who got moksa by *satsanga*[2] Hence Gajendramoksa[3]

Bha III 19 35 VIII 1 30 2 20-33 3 (whole) 4 6 25 [2] *Ibid* X 71 9 XI 12 6 [3] *Ibid* II 7 15-16

Gajendra (II)—the Airāvata which came out of the churning of the ocean of milk It was taken up by Indra

M 251 3

Gajendrāsya—is Ganeśa

Br IV 44 67

Ganatīrtham—sacred to Pitrs

M 22 73

Gananātha—see Ganeśa

Br IV 27 72 Vā 109 22

Gananāvidhi—18 sthānas, mentioned for enumeration of numbers

Br IV 2 102 Vā 101 102

Ganapa—a deity

Br IV 19 81

Ganapati—also Ganeśa

Br III 41 41

Ganas (i)—of bhūtas, followers of Siva, of gods, of Pramathas, attacked Krsna at Śonitapura,[1] eleven celestial ganas reckoned[2] Twelve groups of seven living with the sun in different parts of the year, their functions[3] Three clans of sages with twenty branches each In the first epoch of Sāvarni, all of them sons of Mārica Kaśyapa, with Bali as their Indra[4]

[1] Bha II 6 13 X [65 (V) 46], [49] [66 (V) 49] 63 6 and 10 XII 10 14 [2] M 6 44 5 52 21 [3] Va. 52 24 35 [4] Ib 100 13 f

Ganas (ii)—five groups of, Yavanas, Paradas, Kāmbojas, Pahlavas and Śakas, defeated by Sagara, these appealed to Vasistha who persuaded the king from further slaughter Sagara changed their dharma and physical features were degraded Ksatriyas and debarred from learning Vedas

Br III 63 127

Ganādhipa—is Ganeśa

Br III 41 41

Ganikas—courtesans ✓

Br III 27 14 and 41 49 23

Ganita—the science of computation (Algebra, Geometry and Arithmetic)

Va. 70 15

Ganesa—is Vināyaka (s v), sprung out of Kāmeśvara, thought of by Lalitā, destroyed Bhanḍa's[1] followers and filled the Śakti host with enthusiasm Killed Gajāsura (s v) His riding animal was rat Lalitā honoured him as the first

to be worshıpped among gods,[1] was Nıkumbha ın whose honour Dıvodāsa buılt a temple[2]

The head of a Śıva gana who sports ın sıdda-kṣetras, Rathyas, desolate gardens and places where there are chıldren, the mad and others Icons of;[3] orıgın ın an elephant-faced doll made by Pārvatı from the oıl and dırt scraped off her body ın the course of an oıl bath, cast ınto Ganges where he grew ın sıze and became Gāngeya[4]

[1] Bha III 41 37-41 42 2 and 33 43 18 and 31 44 70 Br IV 27 72 104 44 67 [2] Br III 67 55 [3] M 23 38 and 84 154 524, 533-41 250 25 259 23 [4] M 154 502-5

Ganesas—formerly men who by *brahmacarya* and pılgrımages pleased Śankara and attaıned thıs status, very dear to Śıva, Pārvatı's first vıew of them, theır habıts and food, Vıraka, (s v) one of them attracted Pārvatı's attentıon

M 154 522 to 41

Ganesapadam—ın Gayā

Va 111 55

Ganesvara—ıs Gaṇeśa

Br III 32 23 and 59 IV 27 99 44 70

Gaṇḍakı—R. from the Hımalayas vısıted by Balarama,[1] ın the charıot of Trıpurārı,[2] a mahānadı[3]

[1] Bha X 79 11 Br II. 16 26 M. 114 22 [2] M 133.23 [3] Va 45 96 108 79

Gaṇḍagalla—a commander of Bhaṇḍa

Br IV 21. 82

Gandıka—apparently a town to the East of Mālyavat, on the slopes of the Gandhamādhana and the Mālyavata, ın the first lıne Ketumālas, and there ıs a mahāvṛkṣa Janasa.

M. 113 51 Vā. 43 1-4

Ganapatı—also Ganeśa

Br III 41 41

Ganas (I)—of bhūtas, followers of Sıva, of gods, of Pramathas, attacked Kṛṣna at Śonıtapura,[1] eleven celestıal ganas reckoned[2] Twelve groups of seven lıvıng wıth the sun ın dıfferent parts of the year, theır functıons[3] Three clans of sages wıth twenty branches each In the first epoch of Sāvarnı, all of them sons of Mārıca Kaśyapa wıth Balı as theır Indra[4]

[1] Bha II 6 13 X [65 (V) 46] [49] [66 (V) 49] 63 6 and 10 XII 10 14 [2] M 6 44 5 52 21 [3] Va 52 24 35 [4] Ib 100 13 f

Ganas (II)—five groups of, Yavanas, Paradas, Kāmbojas, Pahlavas and Śakas, defeated by Sagara these appealed to Vaısıstha who persuaded the kıng from further slaughter Sagara changed theır dharma and physıcal features, were degraded Ksatrıyas and debarred from learnıng Vedas

Br III 63 127

Ganadhıpa—ıs Ganeśa

Br III 41 41

Ganıkas—courtesans ✓

Br III 27 14 and 41 49 23

Ganıta—the scıence of computatıon (Algebıa Geometry and Arıthmetıc)

Va 70 15

Ganesa—ıs Vınāyaka (s v), sprung out of Kameśvara, thought of by Lalıta destroyed Bhanda's[1] followers and filled the Śaktı host wıth enthusıasm Kılled Gajāsura (s v) Hıs rıdıng anımal was rat Lalıta honoured hım as the first

to be worshipped among gods,[1] was Nikumbha in whose honour Divodāsa built a temple[2]

The head of a Śiva gana who sports in sidda-kṣetras, Rathyas, desolate gardens and places where there are children, the mad and others Icons of;[3] origin in an elephant-faced doll made by Pārvati from the oil and dirt scraped off her body in the course of an oil bath, cast into Ganges where he grew in size and became Gāngeya[4]

[1] Bhā III 41 37-41 42 2 and 33 43 18 and 31 44 70 Br IV 27 72-104 44 67 [2] Br III 67 55 [3] M 23 38 and 84 154 524, 533-41 250 25, 259 23 [4] M. 154 502-5

Ganesas—formerly men who by *brahmacarya* and pilgrimages pleased Śankara and attained this status, very dear to Siva, Pārvati's first view of them, their habits and food, Viraka, (s v) one of them attracted Pārvati's attention

M 154 522 to 41

Ganesapadam—in Gayā

Va 111 55

Ganeśvara—is Gaṇeśa

Br III 32 23 and 59 IV 27 99 44 70

Gaṇḍaki—R. from the Himalayas visited by Balarama,[1] in the chariot of Tripurāri,[2] a mahānadi[3]

[1] Bha X 79 11 Br II. 16 26 M. 114 22 [2] M 133.23 [3] Va 45 96 108 79

Gaṇḍagalla—a commander of Bhaṇḍa

Br IV 21. 82

Gandikā—apparently a town, to the East of Mālyavat, on the slopes of the Gandhamādhana and the Mālyavata, in the first line Ketumālas, and there is a mahāvṛkṣa Janasa

M. 113 51 Va. 43 1-4.

Gandusa—a son of Śūra and a brother of Vasudeva, Issueless adopted Carudesna and Sambha, sons of Kṛṣna

Br III. 71 150 and 191 Va 96 148, 188 Vi IV 14 30

Gatabhayam—same as Jaladharavarṣam

M. 122 20 1

Gatayu—one of the six sons of Pururavas

Va 91 52

Gati—a daughter of Kardama, married to Pulaha Had three sons—Karmasreṣṭa, Variyas and Sahisnu

Bha III 24 23 IV 1 38

Gatina—not to marry with Viśvamitras etc

M 198 19

Gada (I)—a son of Kṛṣna[1] who was stationed at the western gate of Mathura for defence[2] Had a place on the left detachment of Kṛṣna's army When Jarasandha attacked Mathura for a third time Gada played a heroic part[3] Attacked Caidya party which pursued Kṛṣna taking away Rukmini[4] Went with Vṛṣnis to the city of Bana[5] Accompanied Samba and others to play and came across a huge lizard in a well and reported it to Kṛṣna[6] Took part in defending Dvaraka against Śālva and in expelling his forces[7] Went to Syamantapancaka for solar eclipse[8] At Prabhāsa[9]

[1] Bha I 14 28 II 3 19 III 1 35 IV 23 12 X 41 32 47 40 52 40 59 10 XI 30 16 [2] Ib X 50 20 [4] [3] Ib [50 (V) 11] [51 (V) 25] [4] Ib 54 6 [5] Ib 63 3 [6] Ib 64 12 [1 4] [7] Ib X. 76 14 77 4 [8] Ib 82 6 [9] Ib XI 30 16

Gada (II)—a son of Vasudeva and Rohini

Bha IX. 24 46

Gada (III)—a son of Vasudeva and Devarakṣitā

Bhā IX 24 52

Gada (IV)—Art and science of, learnt by Duryodhana from Balarāma,[1] a war weapon[2]

Bhā X. 57 26 Br III 71 84 [2]M 140 14

Gada (V)—an Asura, stronger than Vajrāyudha, gave his bone to Brahmā on the latter's request, Viśvakarman made it a gada

Va 109 3-4

Gada (VI)—a son of Bhadrā and Vasudeva

Vi IV 15 24

Gadavarman—a son of Sūra

Br III 71 138 Va. 96 137

Gadā (I)—a votary of Kṛṣṇa

Bha III 1 35 Va 55 12 109 4 and 11

Gadā (II)—Mace of Viṣṇu

Vi. IV 15 13 V 34 23

Gadādhara—Viṣṇu as, the first narrator of the Matsya Purāṇa, in the Tārakāmaya war,[1] boon to Dharmavrata after she became a stone[2]

[1]M. 1 10 176. 30 178 23 and 46 Va 106 55 [2]Vā 60 77 107 47 108 52 109 12, 20

Gadalolam—a mahātīrtha where Hari got the Gadā cleaned after breaking Heti's head with it.

Vā. 111. 75-6.

Gadāśikṣā (I)—taught to Duryodhana by Baladeva.[2]

[1] Vā. 96. 83. [2] Vi. IV. 13. 106.

Gadini—the wife of Yama.

M. 286. 8.

Gandha—a son of Upamadga (see gandhamodavaha). (Cal. Edn.).

Vi. IV. 14. 9.

Gandhakāli—the daughter of Pitṛs, born in the Parāśara line and mother of Vyāsa; again born as Matsyayoni. After her came Acchoda lake.

Br. III. 13. 76-9: Vā. 77. 74-5.

Gandham—said to be essence milked from cow-earth by the Gandharvas.

M. 7. 14· 10. 24: 16. 26.

Gandhamāda (I)—followed Rāma in his expedition to Lankā.

Bhā. IX. 10. 19. Br. III. 71 112

Gandhamāda (II)—a son of Śvaphalka and Gāndini.

Bhā. IX. 24. 17.

Gandhamādana (I)—a Vānara chief.

Br. III. 7. 231.

Gandhamādana (II)—a forest on the south of Ilāvṛta.

Vi. II. 2. 25.

Gandhamadana (III)—a mountain range to the East of Ilāvrta and to the W of Meru and a boundary limit of Bhadrāśva On its top falls the Sita[1] The abode of Nara and Nārāyana, visited by Brahmā[2] To this Mucukunda (s v) repaired after leaving the cave in which he slept[3] Location and length mentioned Residence of Vānaras Here Urvaśi stayed for some time with Aila Here Visnu performed *tapas* as Dharmasuta and created Urvasi[4] One of the Viskambagiris round Meru Here are Ketumalavarsa and Vaibhāja forest, the crown of Jambūdvipa, full of celestial groups[5] A place of pilgrimage sacred to Kāmāksī[6] On its south Ānila and Nisādhas, and on its East Mālyavan[7] The place where the Bhadari aśrama was situated and to which came Uddhava for penance[8]

[1]Bha V 16 10 17 6 Vi II 2 18 29 and 39 [2]Bha IV 1 58 V 1 8 Vi V 24 5 [3]Bha X 52 3 [4]Br II 15 40 17 16 III 7 194 25 67 66 7 IV 31 16 M 61 21 24 19 [5]M 83 22 32-3 113 45 154 434 183 1 [6]M 13 26 [7]Vā 34 35 35 16 42 25 43 1 46 17 91 7 [8]Vi V 37 34 and 37

Gandhamadana Varsa—the kingdom of Ketumāla

Br II 14 52 Va 23 159 33 45

Gandhamadhana—a division of Jambudvipa

Vi II 1 23

Gandhamoja—a son of Upamadga

Vi IV 14 9

Gandharva (I)—a Kādraveya Nāga[1] lives in trees[2]

[1]Br III 7 36 Va 61 79 62 100 69 73 100 159 101 3 and 28 106 59 [2]Br I 7 84 8 40

Gandharva (II)—a kingdom noted for horses,[1] a division of the Bhāratavarṣa[2]

[1]Br IV 16 17 M 114 8 121 48 2 Va 45 79 Vi II 3 7

Gandharva (III)—a god to be worshipped in housebuilding

M 253 25

Gandharva (IV)—the fourteenth kalpa, here Gandhārasvara and Nāda came into being

Va 21 32

Gandharvas (I)—born of Ariṣṭā and Kaśyapa,[1] worshipped for personal beauty,[2] sent by Indra to disturb Markandeya's *tapas*;[3] killed in crores by Bharata,[4] other references to[5] A gana moving with the sun by turns praising him[6] sang Sāma in Vāruni yajna[7] Three steps inferior to gods, semidivine like Yaksas, Rākṣasas and Piśācas, frequent Kailāsa, vanquished by Rāvana, Citraratha was their overlord[8] milked the earth and preserved its essence Gandha (s v), worship Barhisad manes, attended with Apsaras at the yajna of Arjuna Kārtavirya,[9] world of,[10] live in trees,[11] *ety* from singing,[12] according to *Va P* sons of Bhadra[13]

[1] M 5 1 6 29 and 45 Vi. I 5 46 21 25 [2] Bha II 3 6 [3] Ib XII. 8 16 [4] Ib IX 11 13 [5] Ib IV 6 9 V 1 8, VI 7 3, VII 7 50 8 38, X. 3 6 4 11 25 31 55 23 62 19, 85 41 XI 6 3 12 3 14 5 16 33 31. 2 XII 11 47 Br IV 1 155 2 26 4 2 9 77 15 24 20 48 and 101 33 15 39 56 [6] Br II 23 27 and 50 32 1 2 35 191 [7] Br III 1 25 [8] Br III 7 167-70, 255 8 10 10 37 24 59 IV 36 16 M 8 6 [9] M. 10 24 13 17, 15 3 37 2 and 4 43 22 [10] M 78 11 246 61 247 11 [11] Br II. 7 84 Va 9 55 21 33 30 86 33 64 34 55 [12] Br II 8 40 [13] Va 66 73

Gandharvas (II)—(Mauneya) in number 60 crores, overcame the Nāgas of Rasātala and deprived them of their jewels, etc , ultimately defeated by Purukutsa, son of Māndhāta

Vi IV 3 4 9

Gandharvanagara (*Gandharvapura*) — an imaginary city compared to this māyā-ridden universe, seen by the company of merchants (jivas) wandering in samsāra

Bha IV 12 15 V 13 3 and 7

Gandharvavadana—is Hayagriva

Br IV 32 40

Gandharva visaya—Bharata in charge of, killed three crores of them

Vi IV 4 100

Gandharvi—the name ōm rising from Gāndhāra

Va 20 3

Gandhavati—the sabhā of Vāyu on the sixth slope of Meru

Va 34 89

Gandhākarsanikā—a śakti

Br IV 19 18 36 69 44 118

Gandhatmakamgunam—the quality of the earth eaten up by waters in Pratyāhāra

Va 102 7

Gabhastalam—of pink red, here are cities of Kālanemī, Gajakarna and other Asuras and Nāgas

Va 50 12 14 31-33

Gabhasti—a R in Śakadvipa same as Sukrta

Br II 19 96 M. 122 33 Vi II 4 65

Gabhastimat (I)—one of the nine divisions of Bhārata-*varṣa*

Bhā II 16 9 M. 114 8 Va 45 79 Vi II 3 6

Gabhastimat (II)—a region of the Patāla, and with brown soil

Vi. II 5 2-3

Gabhıra—a son of Pravıra ruled foı 30 years

Br III 74 186

Gambhıra (I)—(Gabhıra-*Br P*) a son of Rabhasa and father of Akrıya

Bha IX. 17 10

Gambhıra (II)—a son of Bhautya Manu

Br IV 1 114

Gambhıra buddhı (I)—a son of Indrasavarnı

Bha VIII 13 33

Gambhıra buddhı (II)—a son of Manu Bhauma

Vı III 2 45

Gaya (I)—a sage who knew the power of Vısnu s yoga

Bha II 7 44

Gaya (II)—a son of Ulmuka and Puṣkarını

Bha IV 13 17

Gaya (III)—a son of Havırdhana (Ūsu ?) and Āgneyı

Bha IV 24 8 Br II 36 108 37 24 Va. 63 23 Vı I 14 2

Gaya (IV)—a son of Nakta and Drutı A rajarṣı and an *amsa* of Harı a mahapuruṣa who ruled hıs kıngdom rıghteously and wıth devotıon to Harı Hıs name ıs sung ın an ancıent gatha as the upholder of *dharma* Vedas Brahmanas and yajnas Hıs queen was Gayantı who was mother of three sons Cıtraratha and others At the end of

his rule he renounced the throne and sought refuge with Hari

Bha V 15 6 14 X 60 41 Br II 14 68 Va 33 57 Vi II 1 38

Gaya (v)—though lord of seven dvipas, he was not content He wanted more territory

Bha VIII 19 23 XII 3 10

Gaya (vi)—a son of (Ilā) Sudyumna and Lord of Daksinapatha,[1] king of the eastern kingdom with its capital Gaya[2], a Rajarsi[3] Performed a big sacrifice and gave lavish gifts to all Brahmanas even gods were pleased and granted a boon perpetuating his name by a city Gayapuri, attained Visnuloka[4]

[1] Bha IX 1 41 M 12 17 [2] Br III 60 18 [3] Va 85 19 [4] Va 112 1 6

Gaya (vii)—a son of Angirasa and Ūru

M 4 43

Gaya (viii)—a son of Balakasva

Va 91 61

Gayanti—(Gāyanti-*Br P*), wife of Gaya (s v) and mother of three sons

Bha V 15 14

Gayasiras—sacred to Hari

Bha VII 14 30

Gaya (i)—a R visited by Balarāma

Bha X. 79 11

Gaya (II)—(c) the kingdom of, sacred for śrāddha offering Dharmapṛṣṭa, Brahmasaras, and Gṛdhravaṭa are chief places here capital of Gaya, Paraśurāma performed *srāddha* here [1]

A *pitrtirtham* being the residence of Pitāmaha, a gathā says that any one son may visit Gayā and satisfy all Pitṛs [2]

Fit for srāddha, a man devoted to Gayāśrāddha must dress himself in beggar's garments, circumambulate the grama, and the next one with shaving and begging money, srāddha in Brahmakuṇḍa and other places, going to Dharmaranya after worshipping Gadādhara, feed the Brahmans there without enquiring into their family, conduct or learning, offer *pindas* in Gayārūpa, even for unknown cognates and names, *pinda* for one's own self with *tila*, by this even heinous crimes are mitigated, a superior tirtha, best in Makara, eclipses of the sun and moon, and Caitra and Pretapakṣa (Mahālaya), others are adhimasa, birthday, the evening of Guru and Śukra, the stay of Brhaspati in Simha which is once in twelve years [3]

The face of the Veda,[4] Śambhu, Viṣnu and Ravi, sacred to Gaya [5]

[1] M. 12 17 Br III 13 104 19-11 47 17 60 19 Va 85 19 [2] M. 22 4-6 and 26 110 2, 192 11 204 8 207 40 [3] Va 77 97 80 45 83 12-44 [4] Ib. 104 77 [5] Ib 112 20

Gaya (III)—six in number, Gāyāgaya, Gayāditya, Gayatri, Gadadhara, Gayā, Gayāsura, all tending to salvation

Va. 112 60

Gayakuṭa—in Gayā

Va 112 52

Gayakhyanam—the legend about Gayā

Va 112 62, 67

Gayatirtham—origin of, the austerities of Gayāsūra here bearing a stone on his head Here Gadādhara stood steadfast lest he should move, on this Brahmā performed a sacrifice shaving and fasting are prescribed in tirthas but not for this place, measurement 2½ krosa, Gayākṣetram 5 krosas and Gayaśira 1 krosa the best of all tirthas

Va 105 4-46

Gayaditya—the north sun

Va 109 21

Gayapuri—after the name of king Gaya

Va 112 5

Gayayatra—pilgrimage to Gayā, preliminaries, performance of Śraddha going round the village travel to another village and so on, every day without begging food etc purity and selflessness to be maintained, reaching Gayā, bathing and performance of Śraddha according to his Veda śakha, the next day visit to Pretaparvata, bath in Brahmakunda and the offer of piṇḍas in other places See *Gaya*

Va 110 1 9

Gayasira—one krosa in extent [1] Śraddha there lifts 100 generations

[1] Va 105 29 [2] Ib 105 31

Gayasraddham—one of the four means to mukti,[1] special varna to mother [2] for piṇḍa;[3] suitable occasions for [4]

[1] Va 105 16 [2] Ib 108 35 110 17 [3] Ib 23 59 [4] Ib 105 47-8

Gayasura—had a stone over his head on which Brahmā performed sacrifices, Gaya perforhmed yāga in Śvetakalpavāraha after him the name for the place, the son who goes to Gayā, he who resides at Gayā for three pakṣas

purifies seven descendants, or residence at least for 15, 7 or 3 days, one offers piṇḍa with tila to forefathers and to oneself, the four heinous offences are expiated with the ritual at Gayā

Out of the navel of Viṣṇu came Brahmā who created Asuras one of whom was Gaya, 125 yojanas in length and 60 in breadth, a Vaiṣṇava, performed *tapas* at Kolāhala hill for 1000 of years,[1] all gods went to Viṣṇu Gayāsura with whom Viṣṇu was pleased was granted his request, to be the best of all, Yamapuri became vacant, all went to Brahmā and he went to Viṣṇu, on the latter's advice Brahma went to Gaya and wanted to perform yāga on his body, a true devotee, Gaya agreed readily But finding him unstable Brahmā ordered Dharma to place a stone on his head and the devas to stand to maintain balance, Viṣṇu was again approached who gave his mūrti and finding Gaya still unstable Gadādhara himself took his stand and made the stone motionless Pleased, Viṣṇu gave him what he desired It was that they should all live there and that the people who did rites there must reach Brahmaloka See Gayā tirtham

Va. 105 5-13 ch. 106 (whole) 108 8 109 13

Garimā—a siddhidevi

Br IV 19 4 36 51

Gariṣṭa—a Danava

Br III 6 16

Garuda (*Garutmat*) (1)—a son of Tārkṣya (Kaśyapa) and Vinata (Suparnā), and vehicle of Hari[1] Has abode in Śalmalidvipa[2] Took Kṛṣna to Madhuvana,[3] Identified with Hari, and regarded as the embodiment of the Vedas[4] Attacked Asura followers of Bali, and knowing Hari's mind, he bound Bali with cords of Varuna[5] Serves as a watch for Kṣiroda When he saw Bali carrying away Hari's crown jewel, he pursued him and recovered it after a fight When he saw on his return from Gomanta, he placed it on His

head and belauded him, requesting him for opportunities of service to Him, who ordered him to go back and come whenever He thought of him[6] His winning nectar is compared to Krsna winning Vaidarbhi in *svayamvara*[7] Kālīya, the enemy of snakes, freed from fear of, entered into an agreement with snakes of Ramanaka to give him *bali* every fortnight Kālıya failed to do this, and after a fight escaped to the river Kālindi where Garuda could not go, as he was under a curse It happened once that Garuda took a king-fish from the river against the wish of the sage Saubhari who cursed that Garuda's coming again there would mean the end of his life[8] Attacked by Mura,[9] killed all elephants of Naraka,[10] carried Krsna to Indra's city Defeated Varuna attacking Krsna, flung Śiva and his bull to a distance of a hundred *dhanus* Discomfited Airāvata of Indra, and took Krsna and Satyabhāmā safely to Dvārakā[11] Garuda standard of Hari[12] Praise of Hari[13]

Took nectar for mother's sake to Somaka hill of Plaksa, married five daughters of Tāmra and became father of birds in all the world[14]

Younger brother of Aruna[15] Worship of, on the Bhīmadvādasi, and in the Laksa homa of Grahabali Icon of[16] In the Tarakāmaya in the war with Kālanemi performed tapas at Kanakhala[17] had a number of wives, sons and grandsons, the eater of all cruel snakes—his descendants spread over largely the whole of Śālmalidvīpa, and the mountains Devakūta, Manimanta, Sahasraśikhara, Parnamala, Sukesa, and Satasruga the five-peaked Kauraja, Hemakūṭa etc[18]

[1] Bha VI 6 22 III 19 11 Br III 7 29 8 11 M 6 34 146 22 Vā. *49 10, 69 66 70 11 72 45 Vi I 21 18* [2] Bhā V *20 8* [3] Ib IV 9 1 [4] Ib VI 8 29 VIII 3 31 [5] Ib VIII 21 16 and 26 [6] Ib X 53 (V) 10 19 [7] Ib X 52 17 [8] Ib 16 63, 17 1 11 Vi V 7 78 [9] Bhā X 59 7 8 [10] Ib 59 19 Vi V 29 14 [11] Bha 65 (V) 1 66 (V) 22 25, 48, 67 (V) 11-14, 38-39, M 150 219 Vi V 30 64-70 XI 30 44 [12] Br III 71 248 [13] Bhā IV 30 6 XI 27 28 [14] Br II 19 11-12 III 7 448 51 M 122 15 [15] M. 150 53 [16] M. 53 41, 69 26, 93 99 258 11 and 12 [17] M 152 6-7, 36 153 181 171 50 178 32 and 50 193 70 249.35 [18] Va 69 328-335

Garuda (II)—a son of Viśveśā

M. 171 50

Garudadhvaja—Visnu (Krsna)

M 150 211 152 21 163 106 7 Va 24 90 96 239

Garuda Purana—a mahāpurāṇa comprising 19000 slokas

Bha. XII 7 23 13 8 Vi IV 6 23

Garutmat—see Garuḍa

Bha. III 21 11 Br II 19 11 Va 69 328, 335 Vi. V 30 64 34, 13 and 23

Garutmathrdaya—a goddess following Bhavamālini

M. 179 71.

Garga (I)—a son of (Bhuva) Manyu and father of Śini, (Chini)

M. 49 36 Vi. IV 19 21-23

Garga (II)—the Purohita of Yadavas Urged by Vasudeva, he went to the Vraja of Nanda who welcomed him as befitted a Guru, praising him as the great author of Jyotiṣa sastra Requested by Nanda to do *nama samskara* to Kṛṣṇa and Rāma without Kamśa's knowledge, he did so and returned to his place [1] He held Kṛṣna and Rāma to be divine incarnations [2] He informed Nanda that Kṛṣna was the son of Vasudeva and an *amśa* of Nārāyana [3] He officiated at *Upanayana* samskāras of the two brothers [4] He had also informed Mucukunda that Narāyana was to be born on

the earth as Krsna[5] He was invited for the Rājasūya of Yudhisṭhira[6]

[1] Bha X 8 1-20 Vi II 5 26 V 6 8 9 [2] Bha X 46 23 [3] Ib 26 15 23 [4] Ib 45 26 29 [5] Ib 51 45 [6] Ib 74 8

Garga (iii)—an Angirasa and a mantrakrt

Br II 32 107 M 145 101

Garga (iv)—the Purohita of Haiha

Br III 28 39

Garga (v)—a son of Pratardana

Br III 67 69 Va 92 65

Garga (vi)—the preceptor of the seven sons of Kauśika who tended his cow, killed and made a meal of it in a famine For this sin they were cursed to have five rebirths, no marriage alliance with Brhaspati

M 20 3 196 24

Garga (vii)—an author of architecture

M. 252 3

Garga (viii)—a rtvik at Brahmā's sacrifice

Vā 106 35

Gargabhumi—the son of Gārgya, of Vatsa line

Br III 67 78

Gargesvaram—a tirtham on the Narmadā

M 191 82 3

Garjanam—a tirtham near Yantreśvara on the Narmadā

M 190 3

Garjını—a Varna saktı

Br IV 44 60

Garta—a son of Vasıstha and Ūrjā

Br II 11 41

Gardabhas—the asses of the Tāmasa lıne

Vı I 21 17

Gardabhaksa—a son of Balı

Va 67 83

Gardabhıns(la)—ten rulers of thıs lıne are dıstınguıshed, see Maunas[1] Seven of them ruled for 72 years (94 *M P*) after Ābhıras[2]

[1] Bha XII 1 29 Vı IV 24 51 [2] Br III 74 172 and 4 M 273 18 20 Va 99 359

Gardabhı—a mınd born mother

M 179 18

Gardabhımukha—a Pravara sage

M 199 16

Garbha (ı)—a son of Turvasu

M 48 1

Garbha (ıı)—the chıld ın embryo,[1] a unıon of Śukra—sprınging from *majja* whıch ıs from bone whıch ıs due to *medas*, whıch agaın results from flesh, that ıs due to *sonıtam*, emergıng from Rasa or waters, Śukra constıtutes of Soma and sonıtam of Agnı The former resıdes ın Kaphavarga and the latter ın Pıttavarga The place of *kapha* ıs heart and that of *pıtta* ıs the navel regıon Stages ın the *garbha* and formatıon descrıbed[2]

[1] Bhā III 31 1 10 Va 97 46-57 [2] Br III 72 45-57 Vā 14 18-20

Garbha (III)—the four central parts out of 16, into which a site (of a temple to be built) is divided; measurements of its foundations, walls, doorways, etc.; likewise other parts of temple bear specific relation to the *garbha*.

M. 269. 1-8.

Garbhabhūmi—a son of Gārgya.

Vā. 92. 73.

Garbhādhānam—a ceremonial connected with pregnancy; a samskāra.

Br. III. 42. 43. M 275. 16

Garbhiṇī—restrictions to be observed by, laid down by Kāśyapa for Diti: Her failure to observe them gave Indra the loophole he was seeking to destroy her foetus, see Diti, Indra.

M. 7 37, 47 52 4

Garvi—a sudharmāna god.

Br IV 1 60

Gavaya—a Vānara chief

Br III 7 232.

Gavayas—created by Brahmā from his feet.

Vi I 5 49

Gavalgana—the father of Samjaya

Bhā I 13 30

Gavākṣa (I)—a Dānava with manuṣya dharma

Br. III. 6 16. Vā. 68. 16.

Gavākṣa (II)—a Vānara chief.

Br. III. 7. 243.

Gavakṣa (III)—a son of Śambhu

Va. 67 81

Gavam vratam—a sūktam of the Sāma Veda recited in tank ritual

M. 58 37

Gaviṣṭha (I)—a Dānava, in the sabhā of Hiraṇyakaśipu

Br III 6 4 M. 161 79

Gaviṣṭha (II)—a son of Angirasa

M. 196 2

Gaviṣṭhira—an Ātreya and a sage, a mantrakṛt and gotrakara

Br II 32 113 M. 145 107 197 7-8

Gaviṣṭhiras—an Ātreya clan

Br III 8 85, Va. 70 77

Gaviṣṇu—one of the ten horses of the moon's chariot

Br II. 23 57

Gaveṣaṇa (I)—a son of Citraka and father of two sons

Br III. 71 114, 259 Va. 96 113

Gaveṣaṇa (II)—a son of Vasudeva and Śrāddhadevi (*M P*) adept in *citra* warfare Father of Bhūri and Bhūrindrasena,[1] in a previous birth was Yama and created forests.[2]

[1] Br III. 71. 184 M. 46 19 47 22 Va. 96 250 [2] Va. 96. 181 2.

Gaveṣana (III)—a son of Aśvinī and Akrūra

M. 45. 32.

Gaveṣṭhi (I)—a son of Virocana, and father of three sons

Va 67 76-77.

Gaveṣṭhi (II)—one of Danu's sons.

Va. 68 4

Gaveṣṭhi (III)—a mānava with manuṣya dharma

Vā. 68 16

Gavyuti—2000 dhanus.

Bhā V. 29 19 Br I 7 100 Vā 8 106 101 126

Gahana—a chief Vānara

Br III 7 235.

Gā (I)—a daughter of Kākustha, and wife of Yati

Br III. 68 13 Vā. 93 14

Gā (II)—a name of Sarasvati.

Va. 23 5 55.

Ganga—a Gandharva.

Vā. 69 26.

Gāngodadhi—a pravara of Angiras

M. 196. 17

Gānapatā mantras—sacred to Gaṇapati.

Br IV 38. 5.

Gāṇapatyam—the abode of Gaṇapati,[1] attained by the Sūdra who is not addicted to drink.[2]

[1] Br II. 27 123 IV 7 52. [2] Vā. 101. 234.

Gavākṣa (III)—a son of Śambhu

Va 67 81

Gavam vratam—a suktam of the Sama Veda recited in tank ritual

M 58 37

Gaviṣṭha (I)—a Dānava, in the sabhā of Hiranyakaśipu

Br III 6 4 M 161 79

Gaviṣṭha (II)—a son of Angirasa

M. 196 2

Gaviṣṭhira—an Ātreya and a sage, a mantrakṛt and gotrakara

Br II 32 113 M 145 107 197 7 8

Gaviṣṭhiras—an Ātreya clan

Br III 8 85, Vā 70 77

Gaviṣṇu—one of the ten horses of the moon's chariot

Br II 23 57

Gaveṣana (I)—a son of Citraka and father of two sons

Br III 71 114, 259 Va 96 113

Gaveṣana (II)—a son of Vasudeva and Śrāddhadevi- (*M P*) adept in *citra* warfare Father of Bhūri and Bhūrindrasena,[1] in a previous birth was Yama and created forests[2]

[1] Br III. 71 184 M. 46 19 47 22 Va. 96 250 [2] Va 96 181 2

Gaveṣana (III)—a son of Aśvini and Akrūra

M. 45 32

Gaveṣṭhi (I)—a son of Virocana, and father of three sons

Va 67 76-77

Gaveṣṭhi (II)—one of Danu's sons

Va 68. 4

Gaveṣṭhi (III)—a mānava with manuṣya dharma

Va 68 16

Gavyūti—2000 dhanus

Bha V 29 19 Br I 7 100 Va 8 106 101 126

Gahana—a chief Vānara

Br III 7 235

Gā (I)—a daughter of Kākustha, and wife of Yati

Br III 68 13 Va 93 14

Gā (II)—a name of Sarasvati

Va 23 5, 55

Gānga—a Gandharva

Va 69 26

Gāngodadhi—a pravara of Angiras

M. 196 17

Ganapatā mantras—sacred to Ganapati

Br IV 38 5

Ganapatyam—the abode of Ganapati,[1] attained by the Sūdra who is not addicted to drink.[2]

[1] Br II 27 123 IV 7 59 [2] Va. 101 354

Gandıva—the arrow of Arjuna,[1] the bow of Arjuna lost its power after Kṛṣna's departure to heaven[2]

[1] Bhā I 7 16 9 15, X 58 13 [2] Vi V 38 21, 23 and 45

Gatravat—a son of Kṛṣna and Mādrı (Lakṣmanā-*Vı P*)

Bha X 61 15 Vı V 32 4

Gathas—ancıent popular songs, a feature of the Purānas, Nārada on Valı's sacrıfices, on Pıtrs, on Yayatı, on Kārtavırya, on Rāma,[1] about Gayā and the Narmadā,[2] sung by dıvıne rṣıs ın Khaṭvānga's Yajña;[3] by Prahlada on Harı[4]

[1] Br II 34 21 III 7 272 19 9 63 192 68 96 69 19 IV 15 32 M 43 23 204 2 and 19 Vı III 6 15 [2] M 22 5 186 5 207 39-40 [3] Va 60 21 73 41 83 10 88 191 93 94 94 19 96 13 [4] Vı I 17 29

Gathı—an Ārṣeya pravara of Angıras

M 196 22

Gadhı—(Kauśıka) a royal sage who knew the yoga powers of Harı,[1] the son of Kuśāmbu(a) (Kuśanābha-*Va P*) Indra ıncarnate Hıs daughter was Satyavatı whom the Brāhmana Ṛcıka wanted to marry Gadhı thought hım unsuıtable and asked for a brıde-fee of a thousand horses whıte lıke the moon and wıth one ear black Thıs condıtıon was satısfied wıth the help of Varuna, and Ṛcıka got her marrıed Gādhı's wıfe took the consecrated *caru* ıntended for her daughter and became the mother of a Brahmavıt, by name Vıśvamıtra[2] He was desırous of more terrıtory on the earth[3] Son of Kuśıka, wıfe Paurukutsı[4]

[1] Bha I 19 9 II 7 44 Va 91 65 6 [2] Bha IX 15 4 10 16 28 and 32 Vı IV 7 11 16 [3] Bha XII 3 9 [4] Br III 66 35 58

Gadhıputra—a name of Akrūra

Va 96 80

Gādheya—see Viśvāmitra

M 145 111

Gāndinī—a daughter of Kāsirāja, married Śvaphalka, mother of Akrūra and other sons, used to present a cow every day to a Brāhmana (born after 12 years in the womb when her parents gave a gift of a cow everyday to a Brahman-*Vi P* for three years)

Bhā IX 24 15 X 41 6 49 3 57 32 Br III 71 82-110 Vā 96 97, 105 ,109 Vi IV 13 124-6, 14 7

Gāndharva—one of the nine divisions of Bhāratavarsa

Br II 16 9 M 48 7

Gāndharvam (I)—a form of marriage by which Krsna married Rukmini, and Dusyanta married Sakuntalā Princesses usually chose their husbands

Bhā III 3 3 IX 20 15-16 Br IV 15 5, Vi III 10 24

Gāndharvam (II)—the science of music, a vidyā, mūrchanas and their laksanas in,[1] the music displayed at the court of Brahmā also the music played upon by Krsna[2]

[1] Vā 86 26, 36 69 Vi III 6 28 [2] Bha IX 3 30, X 21 5[1] Br III 61 21 26 8

Gāndharva loka—attained by Purūravas

Vi IV 6 93

Gāndharva veda—music

Bhā III 12 38

Gāndharvī (I)—a daughter of Surabhi and Kaśyapa, and a sister of Rudras, mother of horses like Uccaiśsravas

Br III 3 73-7

Gāndharvī (II)—a daughter of Gandharvas

Va. 69 10

Gāndharvī (III)—a R from the lake Viṣnupadam

Br II 18 68, Va 47 65

Gandhara (I)—the son of Aru(d)dha (Ārabdha-*Bhā P*, *Vi P*) After him came the Gāndhāra country famous for horses Father of Dharma

Bha IX 23 15, Br III 74 9 10, Va 99 9, Vi IV 17 4

Gāndhāra (II) (*svara*)—an auspicious one,[1] the third of the seven notes of music[2]

[1] M 243 21 [2] Vā 21-32, 86 37

Gandhāra (III) (c)—a northern kingdom and tribe whose king contemporary of Krsna was Śakuni who was an ally of Jarāsandha Hence his subjects were enlisted by Jarāsandha against the Yadus Śakuni himself was placed on the east of Gomanta hill during its siege Here Bharata's sons Taksa and Puskara ruled,[1] noted for horses,[2] also gandhara

[1] Bha X 52 11 [6], [50 (v) 3] M 114 41 121 46, 144 57 Br II 16 47, 18 47, 31 83 III 63 190, 73 108 74 9 10 Vā 88 189 [2] *Vā 99 10*

Gāndhāra—a son of Śaradvat and a grandson of Druhyu, after whom was named the country Gāndhāra, had choice horses of the Āraṭta country

M 48 6 7

Gāndhāras—people of

Va 45 116, 47 45, 58 82, 98 107

Gandhāraka—a kind of sweet rice, unfit for śrāddha

Vi III 16 8

Gāndhārakāyanas—of Agastya family

M. 202 2

Gāndharagrāma—musical term

Va. 86 41, 50

Gāndhārī (I)—the wife of Dhrtarāṣṭra and mother of hundred sons—Duryodhana and others[1] Daughter of Subala[2] Met by Krsna and Rāma after the burning of lac house[3] Heard of Krsna's marriage from his wives and was lost in wonder[4] Her grief at Bhisma's death, was consoled by Yudhisthira[5] Felt keenly Krsna's separation Welcomed Vidura to Hastināpura[6] Approved of the anointing of Yudhisthira[7] Went with her daughter to Syamantapañcaka for solar eclipse, and there met Krsna and Vrsnis[8] Settled on the banks of the Ganges with Dhrtarāstra, following him to the Himalayas As a chaste queen she ascended his funeral pyre[9]

[1] Bha IX 22 26 M 50 47-8 Vā 99 242 Vi IV 20 39 [2] Bhā X 84 1 [3] Ib 57 2 [4] Ib X. 84 1 [5] Ib I 9 48 [6] Ib 10 9, 13 4 [7] Ib X 80 [5] [8] Ib 82 24 [9] Ib I 8 3, 13 29 and 57

Gāndhārī (II)—one of the wives of Dhrsti Father of Sumitra

Br III 71 18-19

Gāndhārī (III)—the wife of Vrsni, gave birth to Sumitra

M 45 1 Vā 96 17

Gāndhārī (IV)—a queen of Kṛṣna

M 47 13

Gāndhārī (V)—a daughter of Surabhi and Kaśyapa

Va 66 71

Gāyatram—a sūktam of the Sāma Veda to be recited in tank ritual,[1] from the first face of Brahmā[2]

[1] M 58 36, Va 9 48 [2] Vi I 5 53

Gāyatrī (I)—a poetic metre,[1] a sister of Aruna and Garuda, recitation,[2] wife of Prajāpati[3]

[1] Bha III 12 45, XI 21 41, M 125 47, Br II 8 50, 13 145, Va 23 65, 69, 31 47, 50 165, 51 64, 55 42, 69 67, 106 58, 109 21 [2] Bha XI. 17 25, Br III 7 30, M 239 9 [3] Vā 21 42

Gayatri (II)—one of the seven horses yoked to sun's chariot, expiation for sin, in Sandhya worship

Br II 21 113, 22 72, 26 44 IV 7 69 Vi. II 8 5, IV 6 89

Gāyatri (III)—a sakti,[1] mind-born daughter of Brahmā, inseparable from him, a goddess enshrined in the Vedas, as the basis of dharma in the Bhāgavata P [2]

[1] Br IV 44 86 [2] M 3 32, 4 7, 9 and 24, 53 20, 171 23

Gāyatrī (IV)—Raudri, contemplated by Brahmā in the 21st kalpa, gauh in Lohita kalpa [2]

[1] Va 23 13 [2] Ib 23 69

Gayatritirtham—in Gayā, bathing at and offering of Pratassandhyā or morning prayers

Va 112 21

Gāyana—a Bhārgava gotrakara

M 195 23, Va 83 61

Gayanas—Unfit for śrāddha

Va 79 69

Gārudakalpa—the 14th kalpa, an account of, in the Garuda Purāna

M. 53 53, 290 6

Garudam—the Purana of 19000 verses narrated by Krsna in the Garuda kalpa, the origin of Garuda from the mundane egg, a gift of, takes one to Śiva loka, see Gāruda Purāna

M. 53 53-4

Gārudi—Sugriva, the enemy of snakes in the Vaikarika hill

Vā 39 40

Gārga—a son of Bhuvamanyu

Va 99 159

Gargapatyapadam—in Gayā

Va 111 50

Gārgi (I)—a contemporary of Vāsudeva-Krsna

Br III 73 94

Gārgi (II)—a Vithi comprising Sravana, Dhaniṣṭha and Śatabhisak

Va 66 51

Gargya (I)—a son of Śini From Kṣatriyas, Brāhmana lines came into being

Bha IX 21 19

Gargya (II)—a son of Venuhotra and father of Gargabhumi Vamśa and Vatsa—cursed Janamejaya,[1] the curse led to the destruction of the chariot presented to Rudra by Yayāti, his son Lokagandha was put to trouble by the wicked king Janamejaya,[2] a sage[3]

[1] Br III 67 77 8, 68 21 Va 92 73 4 [2] Va 93 21 [3] Ib 34 63

Gargya (III)—an ārṣeya pravara of Bhargavas

M 195 38

Gārgya (IV)—a mantrakrt

M. 196 23 and 48 Va 59 98 65 106

Gargya (V)—a son of Ṛṣabha, the avatar of the lord

Va 23 144

Gārgya (vi)—a son of the avatar of the 28th dvāpara

Va. 23 223

Gārgya (vii)—a pupil of Bhaṣkala, was childless and hence was ridiculed as impotent by Syala, was engaged in penance for Mahādeva for a son by living on iron ore, was appointed to produce a child on the Yavana queen and the son was Kalayavana

Vi III 4 25, V 23 1-5

Gargyas—Ksatriya-Brahmans

Va 99 161 Vi IV 19 23

Gargyahari—a pravara

M 196 31

Gārgyayana—a Bhārgava gotrakara

M. 195 23

Gardabhi—one of the Pañcārṣeyas and a Bhārgava

M 195 34

Garhapatya—the sacrificial fire, Dharmavrata performed austerities standing in this fire,[1] the face of the Veda[2] Nirmathya agni, father of two sons, Śamsya and Śukra[3]

[1] Va 97 25, 111. [2] Ib 104 85, 106 41 [3] Br I 12 11, Va. 29 11

Gārhayana—a Bhārgava gotrakara

M. 195 23

Galava (i)—a sage of the VIIIth manvantara, a sage of Sāvarni epoch, a Bhārgava gotrakara and a pravara sage

Bha. VIII. 13 15 Br III 66-72, IV 1 10 M 9 32, 195 22, 196 31 Vi III 2 17

Galava (II)—a sage who came to see Kṛṣna at Syamantapañcaka

Bhā. X 84 4

Gālava (III)—a Vājın

Va 61 25

Gālava (IV)—a Kauśıka,[1] a son of Vıśvāmıtra, whose wıfe took hım on her neck (gale baddha) to sell hım for 100 cows. Satyavrata (Satyavrata Trıśanku-*Br. P*) released hım and undertook to feed both of them so as to earn the gratıtude and grace of Vıśvāmıtra.[2]

[1] Vā. *100 10* [2] *Br III 63 89,* Va. *88 90.*

Gālavas—of Kauśıka gotra.

Va 91 100

Gālavıt—an Ārṣeya pravara of Angıras

M 196 22

Gāva—a group of nāḍıs of the sun pourıng out heat.

Br II 24 29 Va. 53 22

Gıra—a son of Sārana

Vā 96 165

Gırı (I)—a son of Śvaphalka

Bha IX. 24 16

Gırı (II)—a son of Balarāma

Br. III 71 167.

Giri—worship of Instituted by Krṣna as a substitute for Indra worship among the Gopas[1] *Ety* of precious stones and herbs in[2]

[1] Bha X 24 25 32 [2] Br II 7 11 19 137 M 10 25 6

Girika (I)—a son of Balarama

Br III 71 167

Girika (II)—a son of Sarana

Va 96 165

Girikamika—a R sacred to Pitrs

M 22 39

Girika—the wife of Caidyoparicara (Vidyoparicara *Va P*)

M 50 26 Va. 99 221

Giriksatra—see Giri and Ksatropaksatra

Vi IV 14 9

Girigahvara—a northern kingdom

Br II 16 47

Girija(mantras)—sacred to Uma

Bha I 15 12 Br IV 38 7

Girijasiva—represent Brahman

Br IV 43 75 and 86

Giritanayavratam—sacred to Uma — performed for twelve months with different flowers for each month—also Amantatriyavratam

M 62 39

Giritra—a name of Śiva.

Bhā. II. 1. 35.

Giridurga—the best of six hill fortresses.

M. 217. 7.

Giriprajā—the place where Kakṣivān attained Brahmanhood.

Vā. 99. 93.

Giriyajña—the cult of mountains; appropriate to the environment of cow-herds.

Vi V 10. 36; 37-8, 43-5

Girirakṣa—a son of Gāndinī.

Vā. 96. 110

Girirājaputrī—surname of Umā, Pārvatī.

Br. II. 25 40, Vā. 54. 44, 95 and 115

Girivara—sacred to Lalitā.

Br IV 44 99

Girivraja—the capital of Jarāsandha, entered by Kṛṣṇa, Arjuna and Bhima disguised as Brahmaṇas.[1] Here Gautama retired and Kakṣivat attained Brahmanhood. Here too the *Bṛhadrathas ruled*[2] *Capital of Somādhi*, son of Sahadeva killed in Bhārata war, capital of Śiśunāka after Nandivardhana while his son ruled from Benares.[3] Capital of the Māgadheyas.

[1] Bhā. X. 70 24, 72. 16. [2] Br III 74 95, 110 and 124
[3] M. 271 19, 272. 6. [4] Vā. 99 296, 315

Giriśa—the name of Śiva, the lord of Bhūtas and Piśācas, having the trident in his hand.

Bhā. II 3 7 Br II 27 63 M 47. 190 Vā. 69. 249, 75 8.

Gītanādıta—Mt ın the Gayāśılā where Rudra sports with Pārvatī

Va 108 51

Gıtam—of apsaras and Gandharvas,[1] ın connectıon wıth worshıp of trees and ın foundıng new shrınes[2] Kınnaras famous for;[3] five deıtıes of[4]

[1] M 7 14 61 23 82 29 105 6 120 31 [2] Ib 232 15 265 7 and 51 [3] Va 54 6 69 37 [4] Ib 87 30

Gıtayogını̄—a name of Lalıtā

Br IV 17 48

Gītālankāras—descrıptıon of

Va Ch 87

Gītırathendra—also Gıtıcakranātha, Cakraratha

Br IV 19 77, 34 56, 36 12

Gīrvāna samıtı—assemblage of gods

Br III 24 62

Guda—wıth ghee for *pında* at Gaya

Va 105 34

Guda dhenu—a sugar-cow gıft connected wıth Vıśoka-dvādaśıvratam Nıne other *dhenus* are mentıoned for thıs Jaggery as one of the gıfts, *ety* guḍācala

M 81 27, 82 2-31, 83 5, 85 1

Guḍākeśa—a name of Arȷuna

Bhā I 17 31

Gunas—three kınds of persons accordıng to theır nature, hence Gunatrayam, satva prakṛtı, rāȷasa prakṛti and tāmasa prakṛtı Theır dıfferent characterıstıcs A munı

serves satva and conquers rajas and tamas[1] If the three states are normal it is prakrti, pradhāna or avyakta If in a condition of agitation, three deities Brahma, Visnu and Śiva are the result[2] Twelve qualities,[3] twenty-six in number, yoga, sāmkhya, tapas, vidyā, vidhi, kriyā, rtam, satyam, ahimsā, dhyānam, sānti, avidyā, mati, dhrti, kānti, smrti, medha, lajjā, śuddhi, sarasvati, tuṣti, puṣti etc, all in Brahmā[4]

[1] Bha XI. 25 9 35 [2] M 3 14 6 [3] Va 62 24 [4] Ib 23 54

Guna śarīra—the five senses and the five prānas and the mind of the *mukta* leave him, a jnanin does not take another body like the seeds burnt

Va 102 105 06

Gunakara—a Vanara chief, son of Śveta

Br III 7 181 and 241

Gupta—appellation for Vaiśya

Vi *III 10 9*

Guptas (I)—a group of sixteen śaktis

Br IV 19 16 and 23

Guptas (II)—rulers of the territory from Gayā to Prayāga

Vi IV 24 63

Guptavamśajas—ruled over states like Prayāga, Sāketu, Magadha, etc

Va 99 383

Guru (I)—a son of Samkṛti

Bha XI 21 2

Guru (II)—a son of Bhautya Manu

Br IV 1 114 Va 110 51

Guru (III)—devotion to, praised by Kaca, his daughter cannot be married by a pupil, as she stands in relation of a sister[1] Guru (śuśrūsa) service of the teacher pleases Hari Krsna's discourse on service to guru, and his tribute to his teacher Sandipani It is said that guru's blessings make a man rise to his full stature[2]

Different kinds of guru—mahāguru ācārya, desika and others[3] Implicit obedience to Transgressing his orders leads one to be born an aerial spirit fit to be honoured like a king and a god[4]

[1] M 25 69 26 6 8, 12 16 [2] Bha X 80 28-43 [3] Br IV 8 3 6 [4] Ib 43 37 59

Guru (IV)—the planet Brhaspati

M 93 14

Guru (V)—a sage

M 196 45

Gurundas—ten of them were kings,[1] rule after Tusaras, along with Vrsalas These were mlecchas for 311 years[2]

[1] Bha XII 1 30 [2] Br III 74 173 and 7 M 273 19 22 3

Gurutalpaka—defiler of the preceptor's bed, a heinous sin

Va 60 75 78 34 101 153 105 13

Gurudaksinā—the Preceptor's fee, offered by Krsna and Rama,[1] by Keśidhvaja to Khāṇḍikya[2]

[1] Vi V 21 24 [2] Ib VI 6 39 43 and 48

Gurudhi—a son of Mahāyaśas

M 49 37

Gurupriti—a son of Samkṛti.

Vi. IV. 19. 22.

Guruvita—a mantrakrt.

M. 145. 102.

Guruvirya—a son of Sāmkṛti.

Vā. 99. 160.

Gurusevi—a Vānara chief.

Br. III. 7. 236.

Gurvakṣa—a son of Bali.

M. 6 11.

Gulika—a Nāga

Br IV 20 54

Gulma—a son of Sārāna

Vā 96 165

Guha (I)—(God Subrahmanya, Senāpati) a son of Ambikā (Pārvati) was born as Sāmba, son of Kṛṣna. Tirtha sacred to, in the Sarasvati visited by Vidura.[1] Guha is said to live shot arrows at Krauñca hill[2] Fought with Tāraka in the Devāsura war and with Pradyumna at Śonitapura.[3] Relieved Mucukunda defending Heaven.[4] With peacock as riding animal, defended Tripurāri's chariot, birth of, in a Śaravana, as a baby of seven days killed Asura Tāraka.[5] Weapon Śakti.[6]

[1] Bhā III 1 22. and 30. Br. III. 24 4. IV. 30 104, Vā 30 315, 39. 55, 41. 40, Vi. V. 33. 26. [2] Bhā. V. 20 19 [3] Ib. VIII. 10. 28. X. 63 7. [4] Ib 51. 16. [5] M. 133 64, 140 40, 146 10-11; 266. 42. [6] Vi. III. 2. 12.

Guha (II)—the ruler of kingdoms Kalinga, Mahiṣa, Mahendranilaya, etc.

Br. III 74. 198, Vā. 99. 386

Guhas—rule over Kalinga, Māhisa, and Mahendra hill regions

Vi. IV. 24. 65

Guhapriyā—a śakti.

Br. IV. 44. 76.

Guhā—cave (golden) in Kuharini in Meru where Vyāsa composed the four Vedas having conquered hunger, mind and āsana; after one hundred years of contemplation the Vedas came to him in their full form.

Vā. 104. 67-9.

Guhākṣa—a commander of Bhaṇḍa.

Br. IV 21. 82

Guhāpraveśam nagaram—on the northern side of the Niṣadha hill.

Va. 41. 55

Guhavāsa—a ṛtvik at the sacrifice of Brahmā

Va. 106 39

Guhavāsī—the avatār of the Lord in the seventeenth *dvāpara* in the siddhakṣetra of the Himalayas; with four sons all Brahmajñas, each of the latter had a number of disciples, all engaged in Maheśvara yoga.

Vā. 23. 175-7.

Guhyakas—demons and followers of Kubera,[1] who reside in Himalayan valley[2] Magic relating to;[3] followers of Śiva,[4] *attain heaven by association with the righteous*,[5] are yakṣa-rākṣas,[6] their habits and duties,[7] born out of Devajanani and Manivara and their issue[8] Rākṣasas[9]

[1] Bha I 9 3, X 34 28, II 10 37, IV 4 34 [2] Ib IV 5 26 10 5 [3] Ib X. 55 23 [4] Ib 63 10 [5] Ib XI 12 3 14 5 [6] Br III. 7 167, IV 2 26 M 13 17, 121 2 [7] M 180 9, 246 53 [8] Va 69 162, 101 28 [9] Br II 8 33, Va 9 32, 30 84

Guhya vidya—symbolical of Devi

Vi I 9 20

Grnjana—garlic unfit for *srāddha*

Vi III 16 8

Grtsa—a mantrakṛt

Br *II 32 106 M 145 100*

Grtsamada (I)—a sage who called on the dying Bhiṣma Ārṣeya pravara of Bhārgavas

Bha I 9 7 M. 155 44-5

Grtsamada (II)—a son of Suhotra (Sutahotra) and father of Śunaka (Saunaka),[1] a kṣatropetadvija[2]

[1] Bha. IX. 17 3 Va. 92 3-4 Vi IV 8 5 [2] Br III 66 87 67 4

Grtsaman—a *mantrakṛt*

Vā 59 97

Grdhra—a son of Kṛṣna and Mitravindā

Bhā X 61 16

Gṛddhrakā—a daughter of Tāmrā, gave birth to vultures

Vi. I. 21 15, 16.

Gṛdhrakuṭa—in the left hand of the śilā when sages performed tapas in the form of an eagle, visit to it leads to Śivaloka,[1] in Gayā,[2] fit for śrāddha[3]

[1] Va 108 61-2 [2] Ib 109 15, 111 22, 42 [3] Ib 77 38, 97

Gṛdhri(kā)—a daughter of Tāmrā, wife of Aruṇa, and mother of Sampāti and Jaṭāyu.

Br III 7 446-8, M 6 30-32

Gṛdhreśvara—the deity presiding over the Gṛdhreśvara hill

Va 108 62

Gṛhakṣeta(ā)—a deity to be worshipped in house-building

M 253 25, 268 13

Gṛhapati (I)—the Agni where Ahirbudhnya is located

M 12. 26, Va 29 24

Gṛhapati (II)—the yajamāna of the sacrifice

Va. 1 23

Gṛhapati (III)—his duties,[1] to do five yajñas and 30 saṁskāras, by adopting a Pāṣaṇḍa as guru, that family will be ruined[2] duties of, good conduct, observance of daily duties and rituals, fasts, feasts, agnihotra, śrāddha, etc, by observing them he goes to the world of Prajāpati

[1] Bha VII 14 (whole), M 18 16, 40 1 and 3 [2] M 52 16, 267 33

Gṛham—of mud becomes secure by mud plaster—illustrative of body being nourished by vegetables and rice

Vi. II 15 29

Gṛhasthas—see Gṛhapatis

Br I 7 174, 181, II 28 20 32 24 III 9 70 15 16 35, IV 6 72, Vā Chaps 11 and 12, 16 11, 56 18, 59 23

Grhācāryas—of Yādavas, reckoned as 38 millions in number engaged in teaching arms

Vi IV 15 45

Grhesu— a son of Sāvarni Manu

Va 100 84

Geyacakraratha—described

Br IV 19 62 87, 20 87 95, 28 15 and 24, 29 39

Geyamarthakas (c)—a Janapada of the east

Va 45 123

Go (I)—the wife of Brahmadatta and mother of Visvaksena

Bha IX 21 25

Gō (II)—created from the belly and sides of the Lord, considered a part of Hari's body As they supplied milk for *havis*, Kamsā resolved to kill them Nanda gave them as gifts to Brāhmanas during Krsna's jātakarmā [1] In their stalls and in places cleaned by their dung srāddha can be performed Objects of worship [2] Goraksa introduced by Prthu,[3] their guru was the sun [4] born of Surabhi, Vrsabha their lord, dharmas pertaining to,[5] their stall (gostha) as fit for *śrāddha offering*,[6] *their horn* used for *washing images*, esp of Śiva [7]

[1] Bhā. X. 4 39-41 5 3 M. 13 58, Vi. I 5 48 [2] Br III 13 128-130, 28 11 57 and 60, IV 6 38 and 46 40 116 [3] Br II. 36 198 [4] Vi. V 1 14, 10 26 [5] M. 6 44, 8 8 48 52 52 18 [6] Ib 15 33, 16 22, 17 11, 83 10 [7] Ib 56 6, 60 33

Go (III)—Sūrya, see Gā

Vi V 1 14

Gokarīṣam—dried cow dung placed on the head of afflicted children to remove evils, an ancient Yādava practice

Vi. V 5 13

Gokarna (I)—a place sacred to Śıva, ın extent half a yojana on the western sea, visited by Balarāma Sages of this place came to Dvārakā,[1] a tapovanaṃ, called Dhūtapāpasthalam, sacred to Rudra[2] Swallowed by sea, the sages left to the Sahya hill and reported of the erosion to Rāma on the Mahendra hill. Addressed by them, Rāma appealed to Varuna who at first did not turn up When he grew wroth, Varuna promised to give back the land[3] Here Yama performed penance and became a Lokapāla and lord of Pıtrs, sacred to Pıtrs[4] Sacred to Bhadrakarnıkā,[5] a sacred place for the performance of śrāddha, nearby is the R Tamraparnı, sacred to Śankara[6]

[1] Bhā X 79 19, 90 28 [4], Vā 23 172 [2] Br III 13 19, IV 44 96 [3] Ib III 56 7-56, 57 12 to the end and ch 58 whole [4] M 11 18-20, 22 38 [5] M 13 30, 181 25 [6] Va. 48 30, 77 19-21

Gokarna (II)—the avatar of the 16th dvāpara ın the holy Gokarna vana with four sons

Vā 23 172

Gokarna (III)—a rtvık at the sacrifice of Brahmā

Va 106 39

Gokarna (IV)—a measurement by the ring finger

Br I 7 97, Va 8 103

Gokarnıkā—a mind-born mother

M 179 24

Gokāmukha—a Mt ın Bhāratavarsa

Bha V 19 16

Gokula—see Vraja

Bha II 7 31, Vı V 1 74, 5 7, 11 13

Gotra—a son of Ūrjā and Vasiṣṭha

Vi I 10 13

Gotrapravartakas—the seven ṛṣis

Va 61 94

Goda—a Gandharva

Va 69 26

Godavarī—R from the Sahya hill, the northern part of the Sahya where the Godāvarī is a charming spot Here was founded the town Govardhana, and was planted flower trees by Bharadvāja[1] R sacred to Pitrs, filled with Lingas, also Jāmadagnitīrtham, personified as a wife of Havyavāhana fire[2]

[1] Bha V 19 18, Br I 12 15, II 16 34-45, Va 45 104, 112 Vi. II 3 12 [2] M 22 46 and 57-8 51 13, 114 29, 163 61 Va 29 13

Godavarītata—banks of Godāvarī, whence sages visited Dvāraka

Bhā X 90 28 [5]

Godavas—a Janapada of the Ketumāla continent

Vā 44 15

Godāśrma—sacred to Trisandhyā

M 13 37

Godha (c)—a kingdom of Madhyadeśa

Br II 16 42

Godhana—a Mt of the Bhāratavarṣa

Br II 16 22, Va 45 91

 

arranging their carts in a semi-circle[3] Their concern at Kṛṣna being caught by Kaliya, and their joy at his escape[4] Pleased at Pralamba's (s v) death[5] While Arjuna was guarding Kṛṣna's wives after his decease, the Gopas overpowered him[6] Supplied butter and ghee to Kamsā[7]

[1] Bha X. 1 62 2 7 [2] Ib 5 14 [3] Ib 11 30-36 Vi V 7 18 10 26 33 [4] Bha. X. 17 14 [5] Ib 18 30 [6] Ib I 15 20-21 [7] Vi V 15-22.

Gopajala—the eighth daughter of Raudrasva

Va 99 126

Gopati (I)—*a name of the sun*

Br III 59 68

Gopati (II)—the name of Viṣnu in Gayā

Va. 108 52

Gopati (III)—Māyā, the Vaiṣnavi in Gayā worshipped by Rudra

Va. 108 52

Gopada—a Tuṣita god

Br II. 36 10

Gopanas—Ātreya gotrakaras

M. 197 3

Gopaparthiva—an eastern kingdom

Br II 16 54

Gopala—a name of Kṛṣna

Br III. 33 8 Vi V 20 49

Gopālas (Gopas)—Ābhiras and Dasyus,[1] chief weapons of, *staves and cudgels*[2]

[1] Vi V 38, 21 and 49 [2] Ib 38 50-5

Gopali—*one of the five Śveta Parāśaras*

M. 201 33

Gopi—(girls) see Kātyāyani vrata The gopi women were enchanted by the music of Kṛṣṇa, took to Brindāvana, and worshipped him. By singing his glories and through *Kāma* they became one with Him[1] On another occasion they were so much moved by his music that they left their household work, children and male members and came to Brindāvan Though they were asked to go back they refused, and desired to attain His feet While they were *enjoying his presence, Kṛṣṇa suddenly disappeared They* wandered all the forest in search of Him, addressing all trees and plants as to his whereabouts During all this time each *thought that every one of them was Kṛṣṇa and imitated his* boyish exploits After vain search they came to the very place wherefrom they started and meditated on his greatness *They praised him in the form of gītam* looking forward to his arrival Soon he was in their midst and consoled them They took part in the *rasa krīḍa* where was seen a Kṛṣṇa between every two women They sang and danced unconscious of the loosening of their jewels, braid or clothes When they sweated in fatigue, Kṛṣṇa wiped off their sweat They then enjoyed water-sports, and sports on the river-banks in the *upavana* By dawn they repaired to their homes[2] When some gopis were forcibly taken by Śankha Cūda, Kṛṣṇa released them and killed him.[3] When Kṛṣṇa was away in the woods, the gopis who were at homes sang in praise of his *venu gītā*[4] Gopis heard of Kṛṣṇa going to Mathrā with Akrūra and characterised Akrūra to be only a Krūra as he brought about Kṛṣṇa's separation from them They turned their minds on the past deeds of Kṛṣṇa, and stood motionless as pictures at his leav-

ing them Kṛṣna assured them of his return soon[5] Uddhava was sent by Krsna with a message to gopis and gopas The gopis mistook his chariot for that of Akrūra They all surrounded him and enquired of Kṛṣna and his attitude towards them Uddhava brought relief to them by delivering Kṛṣna's message while they recounted to him his deeds at Brndāvan Pleased at their attachment to the Lord, Uddhava took leave of them after spending some time there[6] They went to Syamantapañcaka and met Kṛṣna who took them aside and consoled them so much so that they were all in contemplation of Him Left for Mathurā[7] and attained salvation by *satsanga*[8]

[1] Bha X. 21 7-20 [2] Ib chaps 29 33 [3] Ib 34 24-32 [4] Ib 35 (whole) [5] Ib 39 13 32 [6] Ib 46 48, and ch 47 whole [7] Ib 82 40-49, 84 69 [8] Ib XI 12 6, VII 1 30

Gopīgitam—what gopis sang in honour of Kṛṣna

Bha X. 31 (whole)

Gopisa—a name of Kṛṣna—also Gopiśvara

Br III 33 3 and 10, 34 42, 36 29, 42 19

Gopucchabhramanam—waving of cow's tail over children to remove fear from their minds, an ancient Yādava practice

Vi V 5 12

Gobhanu (I)—a son of Vanhi, and father of Trisānu

Br III 74 1, Va 99 1

Gobhānu (II)—a son of Garbha

M 48 1

Gobhila (I)—a Pravara sage

M 199 16

Gobhıla (ıı)—a rtvık at the yajña of Brahmā

Va 106 37

Goma(t) (ı)—a son of Śambhu

Br III 5 40, Va 67 81

Gomat (ıı)—a Mauneya Gandharva

Br III 7 2

Gomatı (ı)—a R ın Bharatavarsa from the Hımalayas vısıted by Balarāma, ın the Naısameya regıon

Bha V 19 18 X 79 11, Br I 2 9 II 16 26 M 114 22, 163 63 Va 2 9 45 95 Vı III 14 18

Gomatı (ıı)—the capıtal of Dıvodāsa when Kāsı was destroyed by Ksemaka

Br III 67 29 Vā 92 26

Gomatı (ııı)—a goddess enshrıned at Gomanta

M 13 28

Gomatī (ıv)—a turtham sacred to Pıtrs, the bırth-place of Yajñavarāha

M 22 13 and 31

Gomatıputra (ı)—(Gomatın *Br P*) a kıng, son of Arındama and father of Pūrımat

Bha XII 1 26

Gomatıputra (ıı)—a son of Śıvasvātı and father of Alımat

Vı IV 24 47

Gomanta—the hıll fortress far south of Mathurā Kṛṣna and Rāma went on a vısıt to ıt At ıts foot lay Karavıra-pura Its crest was Pravarṣana Besıeged by Jarāsandha

on all four sides, Rāma and Krsna ascended it and leapt off the hill into the plain to gain Dvārakā unknown to the enemy[1] Sacred to Gomati[2]

[1] Bha X [52 (v) 16] [28 and 32], [53 (v) 1 5] 52 11 [1 and 4], 12 13 [2] M 13 28

Gomaya—cowdung as disinfectant

Br III 7 431, 13 130

Gomayanas—Kaśyapa gotrakaras

M 199 4

Gomukha (I)—city of, in Sutalam

Br II 20 22

Gomukha (II)—second Tala, Asura in

Va 50 21

Gomukha (III)—a son of Śambhu

Va 67 87

Gomukha (IV)—a pupil of Vedamitra—Śākalya

Vi. III 4 22

Gomukhī—a Svara śakti

Br IV 44 56

Gomeda(ka)—*Mt one of the seven hills of Plakṣadvipa*, gives its name to Gomedavarṣa

Br II. 19 7, 138, M. 123 28 Va 49 6 Vi II 4 7

Gomedagandhika—a pravara of Angiras

M 196 16

Gomedam—another name for the country Śāntabhayam in the Plaksadvipa,[1] surrounding the sea of wine and surrounded by sugar-cane juice sea,[2] encircles the Kumuda hill[3]

[1] Br II 19 15 [2] M 123 1-4, 124 50 [3] Ib 123 7

Gomedavarsa—in Plakṣadvipa, see Gomedam

Br II 19 7

Goyajñam—the cult of cattle appropriate to the profession of a pastoral tribe,[1] circumambulating of cows and bulls[2]

[1] Vi V 10 36 37-8 [2] Ib V 10 46

Goraksyam—introduced by Prthu

Vi. I 13 84

Gorathas—sages

M 200 10

Golaka—a disciple of Śākalya

Va 60 64

Golāngula—a Vānara chief

Br III 7 244

Golangūlas—born of Pulaha—a Vānara tribe

Br III 7 175

Goloka—the residence of Surabhi,[1] bathers in Soma tirtham and givers of presents of a cow with calf go to this region[2]

[1] Bha X. 27 1, Br III 32 40, 41 55 42 19 43 29, IV 1 156, Va 100 159, 104 53 55 [2] M 191 99, 205 8 F 70

Golokanātha—surname of Krsna

Br III 33 22

Govardhana (i)—Mt a hill in Bhāratavarsa, near Brindāvan,[1] held by Kṛṣna for a week warding off rain,[2] sacred to Bharadvaja who brought down heavenly trees and plants on behalf of Rāma;[3] worship of, with prayers and viands, sacrifice of goats to[4]

[1] Bha V 19 16, X 11 36, 13 29 [2] X 25 19, 27 1, Vi V 11 16 25, 12 1, 13 1 and 4 28, 15 1 [3] M 114 38 [4] Vi V 10 8, 38

Govardhana (ii)—a city founded on the Godāvarī by Rāma,[1] a tirtham sacred to Pitrs,[2] established by Indra for Rāma's sake, Bharadvāja took his birth at[3]

[1] Br II 16 44 [2] M 22-52 [3] Va 45 113

Govinda (i)—the name given to Krsna by Indra the lord of Gokula,[1] the Yādava king, went in search of *mani* by tracing the steps of Prasenajit when he was supposed to have killed him for the sake of the jewel, and came upon a place where Prasena and his horses were dead, proceeding he saw a dead lion and further a cave of a bear in the Vindhyas and heard the talk of a muse fondling the son of the bear, overhearing he heard "dont cry,, Syamantaka is yours" Then he entered the mouth of the cave and saw Jāmbavān, the king of bears, had hand-to-hand fight for 21 days, the followers of Kṛṣna returned to Dvāravati and spread the news that Kṛṣna was dead, defeating the bear he got the hand of his daughter Jāmbavati with the *mani* and returned home, gave it to Śakrajit in an assembly[2]

[1] Bhā. X. 27 23 28, Br III 33 8 [2] Va 96 32 50

Govinda (ii)—an epithet of Viṣnu

Vi I 4 43 14 15 19 37, V 5 18, 12 12, 13 23, 16 3, 18 1, 20 11, 23 12, 29 20, 30 55, 31 17, 33 24, 37 66, 38 46, VI 8 36

Govinda (III)—a hill of the Krauñcadvīpa

M. 122 80

Govīthi—the residence of the constellations—*hastam, citra, svāti*, one in the Madhya mārga

Br *III 3 50, M. 124 57*, Va *66 49*

Govrsa—the overlord of humped animals (quadrupeds)

Br III 8 11, Va 70 10

Govrsānka—the Bull, the riding animal of Śiva

Vā 54 45, 101 237, 246

Gostha—not a place for committing nuisance,[1] the residential quarters of cowherds,[2] of Kāśi's king [3]

[1] Vi III 11 122 [2] Ib V 10 49, 11 14 14 1 [3] Ib V 34 42

Goṣṭhayana—a Bhārgava gotrakara

M *195 24*

Gosava—a sacrifice performed by Nanda at the suggestion of Kṛṣṇa, one produced by Brahmā

Bha III 2 32, 12 40

Gosavam—the seventh Gāndhāra grāmikā

Va. 86 43

Gosahasram—a gift of cows, a thousand in number properly adorned with bronze milking vessels and a bull in the midst, leads one to Śiva's abode

M. 274 7, 278 1 29

Gau (I)—the mind-born daughter of Pitṛs and wife of Śukra

Br III 1 77, M. 15 15 Vā 73 36

Gau (II)—technical name of the Earth first milked by Prthu, and then by others to get the essence each wanted.

M. 10. 2-28

Gau (III)—another name for Krtvī, a daughter of Śuka

M. 15. 10

Gaudadeśa—noted for Śrāvasti.

M. 12. 30.

Gaudinī—an Ekārṣeya sage.

M. 200. 5

Gautama (I)—came to see Bhisma in his death-bed and called on Parīkṣit engaged in Prāyopaveśa.

Bhā I 9. 7, 10 9, 19. 10.

Gautama (II)—a siddha; his wife was Ahalyā and son Śatānanda (Gotama-*Br. P.*); cursed Indra.

Bhā IX. 21 34; Br. II 27 23.

Gautama (III)—a sage of the Vaivasvata epoch, present at Ambarīsa's aśvamedha.

Bhā. VIII. 13. 5; IX. 4. 22, M. 9 27.

Gautama (IV)—a name of Krpa—invited for Yudhiṣṭhira's *rājasūya*. Came to Syamantapañcaka to see Kṛṣna on the occasion of a solar eclipse.

Bhā. X. 49. 2, 74 7; 84 3

Gautama (V)—the sage who presides over the month *tapas*.

Bhā. XII 11. 39, Br. II. 23 12 Vā 52 12; 61 44

Gautama (VI)—a son of Utathya; also known as Saradvat; a pupil of Krta.

Br. II. 35. 52, 38. 28

Gautama (VII)—the 20th Vedavyāsa.

Br. II. 35. 121; Vi. I. 9. 21, III. 1. 32, 3. 16

Gautama (VIII)—officiated at Paraśurāma's sacrifice,[1] āśrama near the town Jayanta,[2] after him was named a forest region.[3]

[1] Br. III. 36 5, 47 48. [2] Br. III. 64. 2, Vā. 59. 2. [3] Vā. 23 163.

Gautama (IX)—originally Dirghatamas, became Gautama rid of the curse of Brhaspati by Surabhi's favour. Heard the *Vāyu Purāna* from Bharadvāja and narrated it to Niryantra.

Br. III. 74 94 IV 4 63 Vā 99 92, 103 63, 106 38

Gautama (X)—the *avatār* of the Lord in the 14th dvāpara of the family of Angiras in the Gautamavana with four sons at the end of the yuga.

Vā 23 163

Gautama (XI)—a son of Uśija and brother of Dirghatamas, (s v) Praised Tripurāri.

M 48 53, 126 13, 133 67

Gautama (XII)—a mind-born son of Brahmā.

M. 171 27, 192. 10

Gautama (XIII)—a son of Surūpā and a gotrakara.

M. 196. 4-5

Gautama (XIV)—(Śaradvat) a son of Angiras by Svarāṭ.

Vā. 64 26, 65. 97 and 100.

Gautama (xv)—in the sun's chariot in the month of Āśvayuja

Vi II 10 11

Gautama (xvi)—officiated as *hota* in Nimi's sacrifice

Vi IV 5 6

Gautamas (i)—a collective name of the sons of Kākṣivat

M 48 88

Gautamas (ii)—a clan of Angirasas

Va 65 97

Gautamanvaya—Saradvatas or Ṛtathyas

Va 99 205

Gautami—a daughter of Satyadhrti found in a bed of kuśa grass [1] the mother of Aśvatthāma, called also Krpi, one among the party that welcomed Vidura in Hastinapura [2]

[1] Va 99 204 [2] Bha I 7 33 and 45-47, 13 4

Gautamiputra—an Andhra king, ruled for 21 years

Br III 74 167 M 273 12 Va 99 355

Gautamesvaram—a tirtham sacred to Pitṛs, in the Narmadā, bath there leads one to Brahmalokam in a golden vimāna

M 22 68, 193 60

Gautuprastha—Mt a hill of the Bhāratavarṣa

Vā 45 91

Gaupayana—an Ekārṣeya

M. 200 3

Gaura (I)—a Vaikuṇṭha god.

Br. II. 36. 51.

Gaura (II)—a son of Śuka and Pīvarī.

Br. III. 8. 93; 10. 81; M. 15. 10; Vā. 70. 85; 73. 30.

Gaura (III)—a Mt. of gold to the north of the Kailāsa; with *haritāla* trees; celebrated for golden crests; at its foot was lake Bindusaras where Bhagīratha was engaged in austerities. Here Indra performed a number of sacrifices.

Br. II. 18. 24-8; M. 121. 24; Vā. 47. 23-5.

Gauras—a Pārāśara branch.

Vā. 70. 87.

Gauragrīvas—Ātreya gotrakaras.

M. 197. 2.

Gaurajinas—Ātreya gotrakaras.

M. 197. 2.

Gauravīti—a sage not to have marriage alliances with Angiras and Saṁkṛti.

M. 196. 32.

Gaurika—a son of Gaurī and an emperor also called Māndhātā (s.v.).

Vā. 88. 66.

Gaurī (I)—is Pārvatī;[1] a śakti;[2] the goddess enshrined at Kañya-kubja; Icon of, in a palace.[3]

[1] Bhā. X. 53. 25; Br. II. 25. 18; Vā. 43. 38; 106. 58; Vi. V. 32. 12.
[2] Br. IV. 44. 58. [3] M. 13. 29; 60. 17; 155. 30; 193. 24; 269. 54-5; 285. 7.

Gaurī (II)—a daughter of Antinara, the wife of Yuvanāśva, cursed by her husband, became the river Bāhudā, mother of Gaurika Mandhātr

Br III 63 67, M 49 8, Va 88 65 6

Gaurī (III)—the wife of Viraja,[1] son, Sudhama[2]

[1] Vā 28 12 [2] Br II 11 14

Gauri (IV)—good to marry, for a son of such marriage would purify twenty one generations of his and six on his mother's side

Va 83 12 44

Gauri (V)—a daughter of Ranti and mother of Māndhata

Va 99 130

Gaurī (VI)—a R in Krauñcadvipa

Br II 19 75, M 122 88, Va 49 69 Vi II 4 55

Gaurikalpa—the 28th kalpa is so called

M. 290 10

Gauritirtham—sacred to Pitrs

M. 22 31

Gaurilokam—Śivalokam sacred to Pārvati

Br III 32 3, M. 63 28, 101 16

Gaurivratam—a vow in honour of Gauri

M 101 8

Gaurisa—a place sacred to Lalitā

Br IV 44 98

Gaurīsikharam—a tirtham sacred to Pitṛs

M 22 76

Gratadvoca—(Pratadvoca, Venkateswara, Ed) a place in the yajñasāla where Nabha-agni is located

Vā 29 21

Granthānukramani—the details of topical heads furnished

M 291 28

Grasana—the commander-in-chief of Tāraka's army, fought with Yama, Jambha and others, his head cut off by Viṣnu's cakra

M 148 38, 150 1 43, 151 26 36

Graha (I)—a Parā god

Br IV 1 57

Graha (II)—planets, seven in number excluding Rāhu and Ketu, known as Vaimanikas in the current epoch (Vaivasvata)—Rāhu and Ketu are planets which tease the sun and moon,[1] each *graha* has three *sthanas*, dakṣina, uttara and madhyama [2]

[1] Va. 3 14 7 16, 30 146, 31 35 51 8, 53 29, 109

Grahanyāsam—for Śakti worship, described

Br IV 44 76-9

Grahabali—(also graha sānti)—propitiation to planets Three kinds of, all distinguished—ayuta homa, lakṣa homa and koṭi homa Ritual is like the shield against bows and arrows, to be performed for attaining wealth, longevity and prosperity, as also to get rid of troubles Even the possession of a copy containing the three forms of *grahabali* frees

the members of the household from all diseases. Also known as graha yajña.

M. 17. 56, 24 46, 93. 2. to the end, 94 1-2, 239. 1 and 4-5

Graharāja—the sun so-called.

Va. 53. 29.

Grahahoma—burnt offering to the nine planets:

Sun to be located in the centre; presiding deity is Śiva; red colour; food pleasing to, is rice cooked with sugar.

Moon in the south-east; presiding deity Pārvati; white rice with ghee and sugar pleasing to:

Mars to be located in the south; presiding deity is Skanda; red; *Yāva* pleasing to:

Mercury to be located in north-east; presiding deity is Hari; yellow; food pleasing to, is milk and rice.

Jupiter in the north; presiding deity is Brahmā; yellow rice and curds pleasing to:

Venus in the east; presiding deity is Indra; white; food pleasing to, is coarse sugar and rice.

Saturn in the west; presiding deity is Yama; black; rice, seasamum and pulses cooked in milk pleasing to:

Rāhu south-west; presiding deity is Kāla; black; mutton food to:

Ketu in north-west; presiding deity is Citragupta; smoke colour; coloured rice as food to:[1] Homa detailed;[2] Icons of.[3]

[1] M. 93. 5-20 [2] M. 93. 21-84. [3] M ch. 94.

Grahāntaram—interplanetary distances described.

Br. IV. 2. 131-4.

Graheṣu—a son of the third Sāvarṇa Manu.

Br IV. 1. 81.

Grāma (i)—a village, outside the *Kheṭa*, between the village and *Kheṭa* is ½ yojana, the limits of boundary are two krośas and of kṣetra (fields) four *dhanus*, the roads of twenty *dhanus* leading to twenty directions and also roads to grāmas and roads on the limits, 10 *dhanus*, also rājapatha, four *dhanus* for branch streets, two *dhanus* between the houses

Br II 7 94 and 105, Vā. 8 100, 62 171, 78 57, 87 28, 94 40, 98 119, 106 73-75, Vi 2 13, 36 6

Grama (ii)—as a present to learned men, as distinct from towns at the time of Pṛthu Grama behind the forest and the forest behind the grāma explained by Yayāti to Aṣṭaka, reference to ascetics and sages who, as residents of village should not use forest produce, and as residents of forests should not use village produce, deserted during the time of anarchy

[1] Br II 34 39 36 197 III 7 308 M. 143 3 246 45 [2] M 10 32 40 9-13 41 2 47 257

Grāmaka—the kingdom to which Puramjana went by the Āsuri entrance of his city with his companion Durmada

Bhā. IV 25 52

Grāmaṇi (i)—a name of Vighneśvara

Br IV 44 69

Gramaṇi (ii)—Brahmā as in the Tarakāmaya

M 171 6 174 3 274 41

Gramaṇī (iii)—a class of celestial beings in attendance in pairs on the sun God in each of the six seasons.

Vā. 52 1

Grāmanī (IV)—resides in the sun's chariot in the months of Caitra and Madhu.

Vi. II. 10. 3.

Grāmanis—a class of Yakṣas.

Bhā. XII. 11. 48; Br. I. 1. 83; II. 23 1 and 14.

Grāmapresya—the village messenger, unfit for *pankti bhojana.*

Br III. 19. 30, Vā 83. 61.

Grāmya paśu—cows, goats, men, sheep, horses, mules and horses at the commencement of Tretā yuga; Āranyas, dogs, two-hoofed elephants, monkeys, birds, undakas and snakes; sapta grāmya paśava, saptā aranyakas (Tait. Samh).

Br II 8 47-49, Vā 9. 46-8.

Grāmyā—a mind-born mother.

M. 179. 15.

Grāmyāyani—a Bhārgava.

M. 195 33.

Grāmyāranyas—14 kinds of corn; vritri, yava, māsa, godhumā, anu, tila, priyangu, kulatthikā, syāmaka, nivāras, jartila, gavedhuka, kuruvinda, venuyava (bamboo corn) and markaṭaka. They originally grew unploughed and unsown, but in the Tretāyuga they were raised by the plough and by seeds.

Br I 7 138, 143ff, Vā. 8 144 14 153-55

Grāvastuta—from the feet of Nārāyana, one of the 16 Rıtvıks for a yajña

M 167 10

Graısmıka—Summer, Mıtra and Varuna, Atrı and Vasıṣtha, Taksaka and Rambha, Menakā and Sahajanyā, Hahā and Hahū, Rathasvana and Rathacıtra, Pauruseya and Vadha, all resıde wıth the sun

Va 52 6

Ghaṭāsya—an Asura ın the sabhā of Hıranyakaśıpu

M 161 81

Ghatıkā—a measurement of tıme

Bha V 21 4

Ghaṭotkaca—a son of Bhīmasena by Hıdımbā (Hıḍambā, Haıḍımbı)

Bha IX 22 30-31 M 50 54 Va. 99 247 Vı IV 20 45.

Ghaṭodara (ı)—a member of Śıva gana

Br III 41 27

Ghatodara (ıı)—a commander of Bhanda

Br IV 21 88

Ghaṭodara (ııı)—an Asura ın the sabhā of Hıranyakaśıpu

M. 161 80

Ghaṭodarī—a mınd-born mother

M. 179 15.

Ghaṭṭadhara—a region noted for horses

Br IV 16 17

Ghaṇṭākarṇa—a Ganeśvara

M 183 65

Ghantādhāriṇī—a śakti

Br IV 44 86

Ghantārava—a mind-born mother

M 179 23

Ghantesvara—a tirtham sacred to Pitrs

M 22 70

Ghana—three kinds described

Va 51 28 33

Ghanodadhi—the sea of clouds surrounding the *anda*, supported by the ever-blazing energy (fire) of clouds (ghanatejas) like the burning iron rod, outside is a vast region supported by Ghana vāta, which rests again on ākāsa The last is supported by *mahat*, *pradhāna* being a prop to *mahat*

Br II 21 24-7, Vā 49 153 55 50 82-4

Ghargharā—sacred to Pitrs

M 22 35

Gharmātman—a son of Dhrsṭa

Va 95 39

Ghurnıka—a servant maıd of Devayanı

M 27 24 7

Ghurnıtanana—a saktı

Br IV 44 73

Ghrnı (ı)—a son of Vaıdya (s v)

Br III 59 7 Va 84 7

Ghrnı (ıı)—a sage of the XI epoch of Manu

Vı III 2 31

Ghrnın—ın previous bırth son of Marıcı and Ūrna *now born as a son of* Devakı *and* kılled *by* Kamsa Krṣna recovered hım from Sutalam took hım to Dvaraka to be seen by hıs parents Afterwards he went to heaven

Bha X 85 47 56

Ghrta—a son of Dharma and father of Durdama

M 48-8 Vı IV 17 4

Ghrtakulya—ın Gaya

Va. 112 30

Ghrtadhenu—fit for a gıft durıng the Vısokadvadaśı-vratam

M 82 18

Ghrtaprasa—takıng of ghee as purıfication for sın of kıllıng worms ın food oıl, fruıts and flowers

M. 227 38

Ghrtaprṣṭha—a son of Prıyavrata appoınted Lord of Krauncadvıpa

Bha V 1 25 and 33 20 20

Ghrtam—an ocean of, surrounding Krauñcadvipa.

Br II 16 12, IV 31 18, M. 13 7

Ghrtavratam—leads to the world of Brahma

M 101 68

Ghrtaśaila—mountain of ghee, as a gift

M 83 6 89 1 2

Ghrtasthala—an Apsaras

Va 69 49

Ghṛtaci—an Apsaras, mother of ten sons through Raudrasva, (Bhadraśva-*M P*), presiding over the month of Tapas [1] in the sun's chariot in the Āsvayuja month,[2] with the Śarat Sun [3]

[1] Bha IX 20 5 XII 11 39 Vi I 9 103, Br II 23 13 Br III 7 15 M 49 4, Va 69 49, 70 68 [2] Vi II 10 11 [3] Br IV 33 19, Va 52 13

Ghrtacyuta—a R in Kusadvipa

Bha. V 20 15

Ghrtārci—a sage moving with the sun

Br II 21 115

Ghrtayu—a son of Purūravas and Urvaśi

Br III 66 23

Ghrteyu—one of the ten sons of Raudrāśva

Vā. 99 124

Ghṛtoda—sea surrounding the Kuśadvipa (see Ghṛtam)

Bha V 1 33, 20. 13, Br II 19 63 5 Vi II 4 45

Ghora—the 25th kalpa

M 290 9

Ghorakolāhala—the twelfth and last *avatār* of Viṣṇu in Varahakalpa

Va 97 76

Ghosa (I)—a son of Pulında and father of Vajramıtra, a Śunga kıng, ruled for three years

Bha XII 1 17 Br III 74 153

Ghosa (II)—a son of Lambā (Langhā-*Vı P*) and Dharma

Br III 3 33, M 5 18, 203 8 Va 66 33, 80 31 Vı I 15 107

Ghoṣa (III)—a small village hamlet

Br III 69 40, 70 10 Va 94 40

Ghosavasu—a son of Pulındaka and father of Vajramıtra

Vı IV 24 35

Ghrānam—a Tuṣita god

Br III 3 19

C

Cakārāksa (also *Cakorakṣa*)—a son and commander of Bhaṇḍa -

Br IV 21 80, 26 47

Cakora—(Svātıkarna) Andhra kıng ruled for 6 months, son of Sunandana His son was Bahava ?

M 273 11 Bha XII 1 26

Cakra (I)—a son of Satyabhāmā and Krsna

M. 47 17

Cakra (II)—the Dıscus of Harı (Traılokyamohana)[1] filed off from the *tejas* of the sun by Vısvakarman, cut off Rāhu's head[2]

[1] Bha I 9 4, VI 8 23, VII 1 45 IX 5 1 Br III 72 11, IV 44 116, Va 51 38, 55 12, 84 83 [2] M 11 29 45 15 16, 129 35, 149 8, 150 73, 151 8, 152 2, 153 198, 177 9, 178 13, 217 32, 215 14 Vı. III 2 11, IV 15 13, V 17 29

Cakra (III)—Mt a hıll of Kuśadvıpa

Bha V 20 15

Cakra (IV)—a tırtha vısıted by Balarama

Bha X 78 19

Cakra (V)—a Mt that entered the sea from fear of Indra—also Cakravat

Br II 18 78, M. 121 72

Cakra (VI)—the wheel of nakṣatras, and planets

Va 50 93, 58 23, Vı. IV 13 85 and 98

Cakragırı—a Mt ın Angadvıpam

Va 48 17

Cakrajyoti—a Marut of the first gana

Br III 5 91

Cakradrk—took part in the Devāsura war between Bali and Indra

Bha VIII 10 21

Cakranadi (Gandaki)—R near Pulaha's hermitage

Bha V VII 10

Cakranatha—a name of Lalitā

Br IV 18 15

Cakrapani—declared the law re ekoddiṣṭa, was asked to give up sleep for the churning of the ocean

M. 18 1 20 38 249 14

Cakram—one of the seven *ratnas* of a king

Va 57 68

Cakramatsyau—symbols of cakra and matsya on the feet of a cakravartin

Va 57 79

Cakraratha—see Cakrarājarathendra

Br IV 19 28

Cakrarajarathendra—Śricakra? Nine sections are distinguished In the ninth *parva* (section) are ten presiding deities—the siddhi devis In a part of this *parva* were stationed the eight Śaktis Above them were the ten Mudadevis or Prakaṭaśaktis In the eighth *parva* there were sixteen Śaktis named Guptas In the seventh *parva* were six guptatarās with sugarcane bow, flower dart and flower balls In the sixth *parva* were the twelve ajnāśaktis In the fifth were ten Kulotturna śaktis In the fourth were ten Nigar-

bhayogini saktis In the third were the eight Rahasyayogini saktis In the second were her favourites three in number Where this was, there was Geyaratha and where the latter was, there was *kiricakra* These three looked like the three worlds or like the three mountains namely the Meru, Mandara and the Vindhyas Lalitā was cakrarāja There were six charioteers Ten yojanas in length, covered by an umbrella of that height as indication of Lalitā's sāmrājyam In the other two, rather ordinary umbrellas were seen Visanga came from rear in disguise, protected by Kāmesvari, the Nityas, Animas and other deities in its ninth *parva* Kutilaksa attacked in front The Nityas killed all the 15 commanders of Visanga who fled for life This was directed towards the Mahendra hill, itself in the middle, on its left and right sides the chariots of Dandini and Śyāmala, rear Sarupadevi and front Hayasana at the gate were stationed 20 aksauhinis with Stambhini alias Vighnadevi, *one hundred akṣauhinis to* guard the chariot, all the nine *parva* deities shook with fear seeing the great army following Bhanda, on its front was *geyacakra* and behind was *kiricakra*, there were other saktis riding on different animals—lion, camel, deer, elephant, etc *at the entrance was Jvālāmalinika the fight began on the* fourth day and ended in complete success, in the neighbourhood of Cintamanigraha

Br IV 19 (whole), 25 54 to 104, 26 4 and 37, 28 17, 29 35 145, 31 3, 36 7

+ *Cakravartins*—came into being in Treta and partook the *amsa* of Hari to protect Dharma Their seven *ratnas*—cakra, ratha, mani, sword, carma, Ketu, and nidhi (some include wife, horse and elephant and leave out sword and Ketu) and seven creatures wife, purohita, senāni, rathakrit, mantri, aśva and kalabha, had the attributes of Viṣnu, they enjoyed trivarga, fame and success, aiśvarya like Anima and Prabhu sakti, learned and pure, entertained with their prowess sages, gods, devils, men, etc , bodily characte-

ristics of; legs with the symbol of wheel and fish, hands with conch and lotus.[1] Reigned for a long time with dandanīti.[2] Vāli was a cakravartī. Arjuna (Kārtavīrya) was another.[3]

[1] Br. I 1. 98, II. 29. 71 ff; M. 142. 64-75, Vā. 57 66-80. [2] Br. III 7. 275 [3] Ib. 69. 23.

Cakravartinī—a name of Lalitā.

Br. IV. 18. 16.

Cakravartī—an Angirasa and mantrakṛt.

Br. II 32. 110.

Cakravarman—a son of Bala (Bali-*Vā. P.*) who was Karna in his previous birth.

Br III 6 33, Vā. 68 32

Cakravākas—birds noted for their staunch love,[1] the seven sons of Kauśika took their form in Mānasa, on the Airāvadi.[2]

[1] Br II 15 79, III 7 458, 50 41, Vā 45 19, 54 31 [2] M 20 17, 21 9 and 28, 113 76, 116 11

Cakravākam—a tīrtham sacred to Pitrs

M. 22. 42

Cakravāta—killed by Kṛṣṇa

Bhā X 43 25

Cakrasuvarnakam — the sixth Gāndhāra grāma (music)

Vā 86 42

Cakrahṛdayā—a goddess from the back of Nṛsimha; a follower of Vāgīśī.

M. 179 68

Cakrā—a R. of the Bhadra continent.
Vā. 43. 25.

Cakrākṣa—a Rākṣasa.
Vā. 69. 166.

Cakriṇi—a name of Lalitā, a devī.
Br. IV. 18. 15; 26. 47, 36. 90.

Cakrī (I)—an Ārṣeya pravara of Angīras.
M. 196. 23.

Cakrī (II)—a name of Kṛṣṇa.
Vi IV. 13 85.

Cakreśvari—a name of Lalitā.
Br. IV. 17. 19, 18. 15.

Cakroda—a sage.
M. 200. 17

Cakṣu (*Manu*) (I)—a son of Vyuṣṭa and Puṣkariṇī; wife Ākūti (Viriṇi-*M. P.*) and son Manu.
Bhā. IV. 13. 15, VIII. 5. 7, M. 4. 40.

Cakṣu (II)—a son of Anu.
Bha. IX. 23 1, Vi. IV. 18 1.

Cakṣu (III)—a Tuṣita.
Br. III 3 19, Vā. 66. 18

Cakṣu (IV)—a son of Śiṣṭa.
M 4 39

Cakṣu (v)—a Marut gaṇa

M. 171 52

Cakṣu (vi)—a R from the Hımālayas

Br II 16 27, 18 22

Caksu (vii)—a branch of the Gangā, descendıng Malayavatī and traversıng the contınent of Ketumāla, enters the western sea, flows through the countrıes of Cınamaru, Tālā, Masamūlıka, Bhadra, Tusāras, Lāmyaka, Bāhlava, Pāraṭa and Khaśa

Bha V 17 5 and 7, Br II 18 41, 46-7, M 121 40, Va 47 39, 44, Vı II 2 34, 37, 8 113

Caksusa (i)—a son of Rıpu and Brhatı, hıs son was the great Manu born to hıs wıfe Vāruṇī

Br II 36 102

Caksusa (ii)—a son of Balı's slave gırl through Dırghatamas,[1] attaıned Brahmanhood wıth hıs brother Kakṣıvat[2]

[1] Br III 74 71 Va 99 70 [2] Vā 99 94

Cakṣuṣa (iii)—a son of Khanıtra, and father of Vimsa

V IV 1 25

Cakṣuṣmatī—a consort of Martāṇḍa Bhaırava

Br IV 35 47, 36 15

Cañcala—a R from Ṛṣyavat

M 114 26

Cancu (*Hārīta*)—a son of Harıta and father of Vıjaya and Sudeva (Vasudeva-*Vı P*)

Br III 63 117, Va 88 119, 120, Vı IV 3 25

Canda (I)—a son of Bāskala.

Br. III 5. 38, IV. 29. 75

Canda (II)—a head of a Śivagana.

Br. III. 41. 28

Canda (III)—a Bhairava on the sixth *parva* of Geyacakra; followed the army of Lalitā.

Br. IV. 19. 78, 17. 4.

Caṇḍa (IV)—a Rudra.

M. 153. 19.

Canda (V)—a Nāgapati.

Vā. 41. 73.

Caṇḍa (VI)—one of the seven *pralaya* clouds.

M. 2 8.

Caṇḍa (VII)—one of the two *piśācas* who met *yakṣa*, the son of Khaśā.

Va 69 113.

Caṇḍakāli—killed Kolāṭa.

Br. IV. 28. 42.

Caṇḍaghaṇṭa—a Gaṇeśvara.

M. 183 64.

Caṇḍadharma—a commander of Bhaṇḍa.

Br. IV. 21. 82.

Candabāhu—a commander of Bhanda to aid Visanga, was killed by Kulasundarikā

Br IV 21 79, 25 28, 79

Candamanā—one of the ten horses of the moon's chariot

Br II 23 56

Candavega—the Lord of the Gandharvas, who had 360 followers These entered Puramjana's city and harassed the people The superintendent of the city defended it *Allegorically 360 stands for the year, while the Gandharvas* represent the day time and their women the night

Bha IV 27 13-16

Candavegā—R sacred to Pitrs, to be remembered on the occasion of a *saddha*

M 22 28

Canda Śrī—śantikarna, Andhra king, the son of Vijaya, ruled for ten years

M 273 15

Canda—a mind-born mother

M 179 16

Candālas—redeemed of their sins at Benares,[1] prohibited from seeing food offered at the Śrāddha[2] Satyavrata became a Candāla[3]

[1] *M 184 67, 227 54* [2] Vi *III 16 12* [3] Ib *IV 3 23*

Candi—prayers to

Vi 112 58

Candıka (I)—a name of Yogamāyā[1] Dıtı durıng the course of pregnancy was *forbıdden to take the remaınder* of offerıngs to the goddess[2] Her shrıne was known Caṇḍıkāgrha,[3] a mother-goddess,[4] enshrıned at Makarandaka, an epıthet of Umā[5]

[1] Bha X 2 12 [2] Ib VI 18 49 [3] Ib V 9 14 [4] Br IV 7 72, 19 70 [5] M 13 43, 158 16

Candıka (II)—a servant-maıd of Pārvatı

Br IV 40 25

Candıns—a Parāsara clan

Br III 8 95

Candīsa (I)—an attendant on Rudra Laıd hıs hands on Pūsan at the destructıon of Daksa's sacrıfice

Bha IV 5 17

Candısa (II)—a Bhautıka, a Varamurtı

Br IV 44 50

Caturanga—the son of R(L)omapada — Daśaratha (Cıtra ratha-*Vı* P), and father of Prthulaksa (Prthālaśva-*Va* P) through the grace of Rsyasrnga

Bha IX 23 10 M 48 95 Va 99 104 5 Vı IV 18 18 19

Caturangabala—the fourfold forces of Śura see Caturangını

Br III 26 7, 45 1, 46 18 M 240 19 21

Caturangını—fourfold forces sent by Yudhısthıra to escort Krṣna *en route* to Dvarakā

Bha I 10 32

Caturgupta—a commander of Bhanda

Br IV 21 80

Caturdasamanvantaras—Vaimanika devas, etc, in

Va 7 17 19

Caturdasamaharatnesa—was Śaśabindu

Vi IV 12 3

Caturdasavidyas—four Vedas six Angas Mimamsa Nyaya Dharmasastra and Puranas

Va 61 78

Caturdasi tithi mayi—a name of Jvalamalinika

Br IV 26 33

Caturbahu—a son and commander of Bhanḍa

Br IV 21 80 26 47 72

Caturmukha—Brahma (s v) as Vedaraśi with Gayatri and Savitri acted as Udgata for Soma s Rajasuya and officiated as priest for Uma s marriage [1] three *avastas* of as Brahma Kala and Purusa creating destroying and as being indifferent hence three gunas three agnis three Vedas and three worlds [2]

[1] M 4 7 12 6 25 23 20 53 7 154 483 [2] Va 5 15-17

Caturmurti—a name of Vighneśvara

Br IV 44 67

Caturyugam—Kṛtam Treta Dvaparam and Kali The section deals with the differences between them under the heads *yugadharma*, *yugasandhi*, *amsaka* and *yugasandhana* These are in Bharatavarṣa [1] According to the *yugams* the height of men birds beasts and plants decreases

or increases,[2] Manu's height is *aṣṭatala* and one whose height is *navatala* is praised even by Gods [3]

Kṛta	4000 years	sandhya 400	sandhyāmśa 400
Treta	3000 ,,	,, 300	,, 300
Dvāpara	2000 ,,	,, 200	,, 200
Kalı (Tısyam)	1000 ,,	,, 100	,, 100

Thus on the whole the *yugas* comprise 12000 divine years,[4] described [5]

[1] Br II 29 1 ff M 142 2 and 17, 23 [2] Br 32 8 ff [3] Ib 35 172 [4] Va 23 105, 24 1, 32 65, 67, 45 137, 57 5 and 21 8 [5] Vi VI 1 5 7, 3 11-40

Caturvaktra—a name of Brahma

Br IV 9 23

Caturvāsanas—the four stages of all creatures in the world, *svedajam, andajam, udbijjam* and *jarayujam*

Br IV 8 23

Caturvyuha—the Puruṣa divided into four

Va 5 34

Catussalam—also Sarvatobhadram, description of

M 253 51 254 1-4

Catussrnga—Mt a hill of Kusadvipa

Bha V 20 15

Catuhsiras—a son and commander of Bhanda

Br IV 21 80, 26 47

Catuhsana—an avatār of Hari who imparted the lost knowledge of Ātman to Brahmā

Bhā II 7 5

Candanas—a group of nāḍis of fire (with sun) emitting rain

Br II 24 27

Candana—a R of the Bhāratavarṣa, a mahānadi

Va 45 97 108 79

Candanodakadundubhi—son of Revata and a friend of Tumburu

Va 96 117

Candra (I) (personified)—pointed out in the Amṛtamathana, to Hari, Rāhu drinking nectar in the guise of a deva Hence Rāhu is said to chase the moon in *parvas* Fought with Rāhu in a Devāsura war

Bha VIII 9 24-26 10 31

Candra (II)—the son of Viśvasandhi and father of Yuvanāśva

Bha IX. 6 20

Candra (III)—a son of Kṛṣṇa and Satyā

Bha X. 61 13

Candra (IV)—a son of Bali

M 6 11

Candra (v)—one of Danu's sons

Va 68 8.

Candra (vi)—the son of Nara and father of Kevala

Vi. IV 1 41-2

Candra (vii)—the son of Hemacandra, and father of Dhūmrāksa

Vi. IV 1 51 2

Candra (viii)—the moon who completes in two fortnights the circuit which the sun makes in a year He is the life of all living beings and occupies each of the twenty-eight constellations for thirty muhūrtas (a day) [1] Lord of plants, *yajñas, vratas and tapas, not going near Rohini*, a bad omen,[2] the whitish dark spot in it appears like a śara;[3] its maṇḍalam made of clouds and waters as of Sūrya, here is the sthāna of all deities, planets, etc, the size of the moon is twice that of the sun, is reckoned as Vasu in the Vaivasvata epoch,[4] grows through the effulgence of the sun and is known as Idvatsara, has 15 kalas and not 16 [5]

[1] Bha II 10 30 V 22 8-10 [2] M 8 2 163 41, 246 57 [3] Va 47 77 [4] Ib 53 55-62, 80 [5] Ib 56 30 31

Candra (ix)—a Mt one of the seven mountains of Plakṣadvipa touching the sea and medicinal plants gathered by the Asvins for nectar

Br II 18 76, 19 8 Va 49 7, Vi II. 4 7

Candras—a group of nāḍis of sun (fire) with enough light.

Br II 24. 29

Candrakanta—Mt a *kulaparvata* of the Uttarakuru country,[1] entered the sea from fear of Indra [2]

[1] Va. 45 25 [2] M. 121 73

Candrakantā (I)—a Śaktı

Br IV 44 75

Candrakāntā (II)—a Janapada of the Bhadra country

Va 43 19

Candraketu (I)—a son of Laksmana, capıtal, Candracakra (Candravaktra-*Vā P*)

Br III 63 188, Va 88 187 8 Vı IV 4 104

Candraketu (II)—a Gandharva

Va 69 26

Candragatı—the month reckoned from the new moon day to the new moon day ın some parts the month reckoned from the full moon day to the full moon day

Va 100 217

Candragırı—a son of Tarāpıda

M 12 55

Candragupta (I)—anoınted first kıng of the Mauryas by the Brāhmana Kautalya who brought about the fall of Nandas ruled for 24 years

Bha XII 1 13 Br III 74 144 Va 99 331, Vı IV 24 28

Candragupta (II)—the unrıghteous mınıster of Haıhaya who advısed the kıng to get by peace or force the cow of Jamadagnı so that he could ever have plenty The kıng agreed and sent hım to fetch the cow Jamadagnı argued that ıt was ıntended for relıgious purposes The mınıster, without lıstenıng to those words had the anımal bound Jamadagnı tıed hımself to the cow, and beıng beaten fell down dead The cow kıcked off her fetters and flew ınto

heaven The minister reported the matter to the king who returned to his city greatly dejected

Br III 28 31 7 29 8 ff

Candragupta (III)—a commander to aid Viṣanga, was killed by Duhśilā

Br IV 24 29

Candracakra—the capital of Candraketu, son of Lakṣmana

Br III 63 189

Candratīrtha—sages of this locality near Cape Comorin visited Dvāraka fit for *sraddha* offerings [1] Bath here on the full moon day takes one to Candraloka [2]

[1] Bha X 90 28 [4] Br III 13 28 Va 77 28 [2] M 193 75 6

Candradruma—a Kinnara with human face

Va 69 35

Candradvipa—south of Uttarakuru where Gods live, 1000 *yojanas in circumference, in the midst is a hill containing* precious mines from which Candravarta takes its rise, it is the place of the moon God, people in it are righteous and live to an age of 10 000 years

Va 45 52-60

Candrapadam—a sacred spot at Gayā

Br III 47 18

Candrapuskaram—sacred to Lalita

Br IV 44 95

Candraprabha (I)—a son of Manibhadra

Va 69 155

Candraprabha (II)—Mt north-west of Kailāsa, here are lake Svacchoda, river Svacchoda, forest Caitraratham, residence of Manibhadra, commander-in-chief of the Yakṣas

Br II 18 5 8, M 121 6, Vā 47 5

Candraprabha (III)—a lake on the slopes of Meru Mt

Br II 18 68, Va 47 65

Candraprabha (IV)—the name of Ila's horse which became a mare in the Śaravana forest

M 12 3

Candraprastha—a Mt

M 163 87

Candrabimbasālā—adjoining the Sūryabimbaśala Here the moon born of Atri's eyes got his lustre The presiding deity is called Śri Somanatha surrounded by 27 stars, all śaktis Other śaktis like Tara live there besides the Aśvins

Br IV 35 51 58

Candrabha—an Yaksa, a son of *Punyajani*

Br III 7 124

Candrabha—same as Hlādini

M 112 72

Candrabhāgā (I)—R a mahānadi near Mānasasaras in Bhāratavarsa from the Himalayas, falls into western ocean,[1] sacred to Kāla, one of the 16 wives of Havyavāhana fire, in the chariot of Tripurari [2]

[1] Bhā V 19 18, Br V 12 15 II 16 25 III 13 121, Vā 45 95, 77 113, 108 78 [2] M 13 49, 51 13 114 21 133 23, 191 64 Va. 29 13, Vi II 3 10

Chandrabhāgā (II)—the regions of, fell into the hands of Vrātyas and Mlecchas.

Bhā XII 1. 39, Vi IV. 24. 69

Candrabhānu—a son of Kṛṣṇa and Satyabhāmā.

Bhā X. 61. 60.

Candramaṇḍalam—contains the essence of the *dhāma* of Vedas; progresses and degresses with Śukla and Kṛṣṇa pakṣas.

M. 23. 14.

Candramadvāram—the path of the Pitṛs.

Vā. 8. 198.

Candramā (I)—see Soma; the eighth *tanu* of Mahādeva; wife Rohiṇi and son Budha.

Br. II. 10. 83.

Candramā (II)—a Dānava.

Br. III 6 8.

Candramauli—see Śiva.

Br. III. 48. 9.

Candraloka—attained by those who observe Rohiṇī-Candraśayana vratam.

M. 57. 26, 193. 76.

Candravaktā—*the capital of* Candraketu, son of Lakṣmaṇa.

Vā. 88. 188

Candravatī—a R. born of Māriṣā.

M. 4. 50.

Candravamsa—a Kinnara with human face

Va 69 36

Candravasa (also *Candravasa*)—R in Bhāratavarsa belonging to Kulācala hill

Bha IV 28 35 V 19 18

Candravijña—the son of Vijaya and father of Salomadhi

Bhā XII 1 27

Candravratam—leads to Candraloka

M 101 75

Candrasukla—an upadvipa to Jambūdvipa

Bha V 19 30

Candrasekhara—see Siva

Br *III* 24 60 25 2 44 32 18 *IV* 30 71 34 91

Candrasri—the son of Dviyajña and father of Puloma

Vi IV 24 48 9

Candrasuryagraha—the eclipse of the sun and moon fit for srāddha

Va 105 19 48

Candrasena—a mind-born mother

M 179 26

Candrā (I)—a R in Śālmalidvipa

Br II 19 46 Va 49 42 Vi II 4 28

Candrā (II)—a daughter of Vṛṣaparvan

M 6 22

Candramsu—the king after Sadācandra

Br III 74 181

Candramsutapana—a son of Bali

M 6 11

Candrarka—a Rakṣasa

Va 69 166

Candrarkabhukara—a son of Khaśa and a Rakṣasa

Br III 7 134

Candravati—a R of the Ketumāla

Va 44 19

Candravarta—a R of the Candradvipa, the sthana of the moon God

Va 45 56

Candravaloka—a son of Sahasrasva

M 12 54

Candrasva—a son of Dundumara

Vi IV 2 42

Candrika (I)—a kala of the moon

Br IV 35 32

Candrika (II)—a mother goddess, enshrined at Hariś candra

M 13 40 179 28

Candrika (III)—a R sacred to Pitrs

M 22 63

Capala—a son of *mrga* elephant

Br III 7 333

Capala—a śaktı

Br IV 44 75

Camasa—a son of Ṛsabha, and a bhāgavata, a sage who descrıbed to Nımı the nature of those who are not devoted to Harı

Bhā V 4 11, XI 2 21, 5 2-18

Camasādhvaryus—were ten Vıśvedevas ın Soma's Rājasūya

M 23 22

Campa (I)—a son of Harıta, he buılt Campapurā

Bha IX 8 1

Campa (II)—the son of Prthulākṣa (Prthulāśva-*Vā P*) Under hım the ancıent cıty Mālını became Campā, father of Haryanga through the grace of Pūrnabhadra, lıved for 60,000 years wıth the four *varnas*

M 48-97 Vā 99 105 7 Vı. IV 18 20-21

Campakavanam—between Vıkanka and Manıśaıla hılls, consısts of fruıt and flower trees, the *āsrama* of Kaśyapa Prajāpatı

Va 37 16 22

Campa(purı) (I)—buılt by Campa, a beautıful cıty,[1] the new name of the ancıent Mālını[2]

[1] *Bha IX 8 1 Br III 74 197, Vı IV 18 20* [2] M. 48 97

Campā (II)—R sacred to Pıtṛs

M. 22 41

Campa (III)—a name of Campāvatı,[1] a Janapada[2]

[1] Va 99 106 [2] Ib 99 385

Campavatī (I)—the capıtal of the Nāgas,[1] of Campā[2]

[1] Br III 74 194 [2] Va 99 106, 382

Campavatı (II)—a R of the Ketumāla country

Va 44 20

Cara—a son of Devajanı, a Yakṣa

Br III. 7 128

Caraka—a Paulaha and one of the seven sages of the perıod of Tamasa Manu

Br II 36 48

Carakas (I)—see Carakadhvaryus

Br II 35 13 Va 61 10

Carakas (II)—dıscıples of Vajına

Va. 61 23

Carakas (III)—dıscıples of Yajnavalkya

Va 61 24

Carakatvam—Brahmavadya practısed by pupıls of Vaıśampāyana the orıgın of the name, explaıned by Suta

Va 61 10 12 22

Carakadhvaryus—pupıls of Vaıśampāyana known also as Carakas They observed a vow on behalf of theır *guru* ın expıatıon of the sın of brahmıcıde

Bha XII 6 61 Br II 33 7 and 12 35 14 26 7 Va 61 10

Carmanvatī—R a mahānadi in Bhāratavarsa, from the Pāriyātra hill, sacred to Pitrs

Bha V 19 18, Br II 16 28, M 22 30, 163 62, Va 45 98, 108 81

Carmamandala—(c) a northern kingdom

Br II 16 46

Carmaratnam—a jewel of the king

Br II 29 75

Carmavarmabhrt—a son of Citraka

Va 96 114

Carya—a Yoganātha

Br IV 37 29

Carsanī—the wife of Varuna

Bha VI 18 4

Carsanis—sons of Aryaman and Mātrkā They were the originators of human race

Bha VI 6 42

Cala—a son of Madira

Va 96 169

Calakundala—one of the Bhārgava gotrakaras

M 195 27

Calacchikha—a mind-born mother

M 179 11

Calajjvala—a mother Goddess

M 179 32

Cala—a name of Laksmı

Vı I 7 28

Calı—an ārseya pravara of the Bhārgavas

M. 195 37

Cākṣusa (I)—the sixth Manu (s v) and son of Cakṣusa Pūrū and others were his sons In his epoch Mantradruma (Manojava-*Vi P*) was Indra Havısmat and others were sages Harı manifested himself as Ajıta [1] There was a deluge ın thıs Manvantara [2] After him came Vaıvasvata [3]

[1] Bhā VIII 5 7-9, Br I 1 105, Va 30 37, 62 3 101 33 [2] Bhā I 3 15 IV 30 49 VI 6 15 Vı III 1 6 26-9 [3] Br II 36 3 66 107, 202, 37 19 and 46, III 2 1 60 1, IV 1 26 and 50

Caksuṣa (II)—the son of Khanıtra, and father of Vīvımśatı

Bhā IX 2 24

Cakṣusa (III)—a son of Anu

M 48 10

Caksusa (IV)—a son of Vıśveśa

M 171 48

Cākṣusa (V)—the king of Cākṣuse antara, son of Pracetasa and grandson of Prācınabarhıs, he will give birth to Dakṣa from Mārṣā, the daughter of Śākhıns

Va 30 60 61, 74 5

Cakṣusa (VI)—the son of Brhatı and Rıpu, wife Vāruni (Puskarını) and father of Cāksuṣa Manu

Vā 62 88-9, 100 26 Vı I 13 2 3

Cāksusas—one of the five Devaganas of the epoch of the 14th Manu (Bhautya),[1] seven among them are distinguished[2]

[1] Bha VIII 13 34 Br IV 1 106 7, Va 111 100 Vi III 2 43 [2] Va 100 112

Cakṣuse antaram—(the sixth) five Devaganas, the first, past, future, prthukas, and lekhas, each gana subdivided into eight[1] Daksa became son of Pracetas by the curse of Śiva[2]

[1] Va 62 57 [2] Br II 13 68

Catuhasa—a rtvik at Brahmā's sacrifice

Va 106 38

Cānakya—a Rājarsi who attained *siddhi* in Śukla tirtham of the Narmadā

M. 192 14

Canūra—an Asura friend of Kamsā, and a wrestler Ready for a match with Krsna and Rama, he took his seat in the arena and invited the brothers for a match Krṣna's challenge, and the concern of the citizens at the unequal match between a child and a trained athlete After a prolonged fight, Cānūra fainted and fell dead like Indradhvaja

Bha X. 2 1 36 21 24 37 15 42 37, Chaps 43 and 44 Vi. V 15 7 and 16, 20 18, 58-76

Canuramalla—a Dānava king

Br IV 29 123

Cātaki—a Bhārgava gotrakara

M. 195 23

Catujivā—a Brahmavādini

Br II 33 18

Cāturmāsya (I)—sacrifice, performed by Bharata

Bha V 7 5

Cāturmāsya (II)—(*personified*) *born of* Savitā

Bha VI 18 1

Caturvarna—the four castes, Viṣṇu, their creator and protector,[1] originated by *the four sons of* Suvratā, daughter of Dakṣa;[2] people observe *svadharma* in Krta, attain change in Treta, become weak in Dvāpara and lose all character in the Kali age,[3] fresh impetus by Śaunaka and by Bhārgabhūmi[4]

[1] Br II 37 5 III 72 35 Vi I 6 5 6 8 [2] Va 30 67, 97 36, 100 44, Br II 13 65 [3] M 168 8 12 [4] Vi IV 8 6 20

Caturvidyas—the four Vedas,[1] Viṣṇu as knowing them[2]

[1] Br II 32 62, Va 97 37 [2] Br III 72 36

Cāturhotram—from the Yajurveda,[1] the four orders of priests in an yajña[2]

[1] Va 60 17 [2] Vi III 4 11

Caturhotravidhi—a sacrifice, description of,[1] followed by Bharata in his rites

[1] Br II 32 62 6 34 17 [2] Bha V 7 5

Candramasam lokam—the region of moon to which Soma sacrificers go, see Candraloka

Bha. III 32 3

Candramasa sama—were born elephants Kumuda and Kumudadyuti

Br III 7 345

Candramasi—a Bhārgava gotrakara

M. 195 26

Candra-Yuvanāsva—the son of Viṣṭrāsva and father of Śāvasta

Vi IV 2 36-7

Candravas—of Kausika gotra

Br III 66 70

Candrayanam—a ritual lasting for a month to be practised once, twice, thrice or four times according to one's capacity,[1] an expiatory ceremony for a Brahmana taking liquor in Mohā,[2] very efficacious if performed in Somatirtha, penance for certain thefts, incestuous unions, etc[3]

[1] Va 16 16-7, 18 13 [2] Br IV 7 69, 79, M 7 4, 101 75, 188 88 [3] M. 189 18, 191 96, 227 42 56

Capayoga—the science of arms

Vi IV 15 45

Cāpini—a name of Lalitā

Br IV 18 14

Camunda (i)—a Śakti on the 9th parva of Cakrarājaratha

Br IV 19 7, 36 58, 44 87 and 111

Cāmunda (ii)—*a mind-born mother, image of*, clothed in elephant skin

M 179 10, 261. 37

Cara—*the spy in different disguises* to be sent over his kingdom and that of the enemy, king not to act on the report of a single Cara, the source of the kingdom, Cāracakṣu is the king

Br IV 21 51 and 64 25 12 M 215 90 6, 226 12

Cārana—spies employed by Pṛthu, also Cāras (s v)

Bha IV 16 12

Cāranas—divine songsters

Bhā II 1 36, 6 14, IV 20 35, V 1 8, VI 7 3, VII 8 38, X 3 6, 4 11, 25-31, 62 19 Br II 15 10, 23 III 5 16, 10 37, IV 33 11 Vā 23 191, 34 21 35 19 and 58 47 46, 72 35

Cāritra—a Marut gana.

M 171 54

Caru—a son of Rukmini Went out to play and saw a huge lizard with his brothers and reported to Krsna

Bhā X 61 9, 64 1-4, Br III 71 246 Va 96 237 Vi V 28 2

Cāruka—got killed *in the Yadava disturbance at Prabhāsa*

Vi V 37 47

Carukesi—an Apsaras in the sabhā of Hiranyakasipu

M 161. 75

Carugupta—a son of Rukmini and Kṛṣna.

Bha X 61 8, M 47 16, Vi V 28 1

Cārucandra—a son of Rukminī

Bha X 61 8

Cārunavati—a R *of the Bhadra*

Va 43 29

Carudeṣna (I)—welcomed Kṛṣna to Dvarakā A son of Rukmını and votary of Krsna[1] Took part ın defendıng Dvārakā agaınst Śalva,[2] went wıth Kṛṣna's sacrıficıal horse[3]

[1] Bha I 11 17 14 31 III 1 35 X 61 8 Br III 71 191 and 245 M. 47 15 Va 96 237 Vı V 28 1. [2] Bha X 76 14 [3] Ib 89 22[2]

Carudesna(ı) (II)—a son of Jāmbavatı and Kṛṣna,[1] a good archer, gıven to Ganduṣa[2]

[1] M 46 26, Vı IV 15 37 [2] Va 96 188

Carudeha—a son of Kṛṣna and Rukmını

Bha X. 61 8 Vı. V 28 1

Carupada—the son of Namasyu and father of Sudyu

Bha IX. 20 2 3

Carubhadra—a son of Rukmını and Kṛṣna

Br III. 71 246, M. 47 16

Carumatı(hı)—a daughter of Rukmını and Kṛṣna, wıfe of Balın, son of Kṛtavarman

Bha. X. 61 24 Br III 71 246 M 47 16, Va 96 238, Vı V 28 2

Carumukhı—a daughter of the Gandharvas

Va. 69 10

Carurupa—a monkey chief

Br III. 7 237

Caruvarman—an important Yadava, got killed in the dısturbance at Prabhāsa after Kṛṣna's departure to Heaven

Vı. V 37 47

Cāruvıdya—a son of Rukmını and Krsna

Br III 71 246

Caruvındhya—(Cāruvında-*Vı P*), a son of Rukmını

Va 96 238 Vı V 28 2

Cāruhasa—a son of Rukmını and Krsna

M 47 16

Caruhasavan—a monkey chief

Br III 7 238

Caruhāsını—one of Krsna's wıves

Vı V 15 35

Carvarıvān—a son of Sāvarna Manu

Br IV 1 22

Cıkıtvan—a Tusıta God

Br II 36 11

Cıksubha—a Rāksasa kılled by Lalıtā

Br IV 29 76

Cıtı (I)—a Jayadeva

Br III 4 2

Cıtı (II)—(*ety*) he who gathers the means for enjoyment

Va 4 38

Cıtı (III)—the twıns of Prajāpatı ın the 23rd kalpa, Cınta came out of contemplatıon

Va 21 53

Cittakarsanikā—also Cittakarsanarūpā (nitya), a Gupta sakti

Br IV 19 19, 36 70, 44 119

Cittajalā—a mother-goddess

M 179 28

Cittahārya—a Sādhya

M 203 11

Cittā—a mother-goddess

M 179 28

Citti (I)—another name for Śānti (s v)

Bhā IV 1 42

Citti (II)—a Jayādeva

Vā 66 6

Citti (III)—a Sādhya

Va 66 16

Citpara—Kāmākṣi the first cause, called also Antā, then became Śuddhaparā with two hands with *yogamudra* and book in them, the next was *Parāpara* with lotus in her right hand and the left placed on the left thigh This is at Kāñci

Br IV 39 9 14

Citra (I)—a son of Vasudeva and Madirā

Br III. 71 172

Citra (II)—a son of Agāvata

Br III. 71 257

Citra (III)—a commander of Bhaṇḍa killed by Citrā.

Br. IV. 25. 99.

Citra (IV)—a son of Citrasena.

Vā. 96. 248

Citra (V)—a Nakṣatra.

Vā 66. 49

Citras—of different kinds on the walls and pillars of the houses erected by Jamadagni's cow.

Br III 26 60.

Citraka—a son of Vṛṣṇi; (Pṛṣni-*Vā. P.*); father of a number of sons and daughters; brother of Svaphalka.

Br *III* 71 102, 114, Vā. 96 101, 113-14, Vi IV 14 5-6, 11.

Citrakarma—a Gaṇeśa; a sculptor created a beautiful form out of the ashes left by Madana's body burnt down by Śiva. Thus having been restored to life he was asked to meditate Śatarudriya in honour of Rudra. This was Bhaṇḍa who was blessed by Śiva to rule for 6000 years.

Br IV 11 30

Citrakūṭa (I)—a hill in Bhāratavarṣa; sacred to Sītā and to Pitṛs

Bhā V. 19 16, Br II 16 23, III 13 38 M 13 39, 52 65

Citrakūṭa (II)—a hill in Kuśadvīpa.

Bhā V. 20 15

Citrakūṭa (III)—R from Ṛkṣa (Ṛsyavanta-*M. P.*) in Bhāratavarṣa.

Br II 16 30, M 114 25, Vā 45 99.

Citraketu (i)—one of the seven sons of Vasiṣṭha
Bha IV 1 40-41

Citraketu (ii)—a son of Lakṣmana
Bha IX 11 12

Citraketu (iii)—a son of Devabhāgā and Kamśā
Bha IX 24 40

Citraketu (iv)—a son of Jāmbavati
Bha X 61 12

Citraketu (v)—a Sārvabhauma and king of Śūrasenas His queen was Kṛtādyuti, though he had a number of wives he had no children When he was brooding over this, there came the sage Angiras, getting to know his mind he performed a ritual in honour of Tvaṣta and the remnant of offering was given to his eldest queen, Krtadyuti, who brought forth a son Though the king was glad, his wives grew jealous and poisoned the child to death The king, queen and others ceaselessly lamented On this Angiras and Nārada came on the scene and consoled them Angiras addressed him on the instability of life illustrating it by the story of Bhoja Narada instructed him into a *mantropanisad* By meditating on this for seven nights, he was told, that he would see Sankarsana and get over the illusion relating to duality So he had his purificatory bath at the Jamunā and was initiated into the *vidya* by Narada By meditating for seven days, the king became the lord of Vidyadharas He then praised Hari in the form of Ananta and had a *darsan* of the Lord

Once he flew in the air and saw Śiva sitting with Pārvati on his lap in the presence of his attendants and others He laughed at this which enraged Parvati who cursed him to be born an Asura Citraketu alighted from his aerial car and begged for pardon After he went away, Śiva told Par-

vatı that Cıtraketu was a devotee of Harı, and hence hıs devotee also Therefore he deserved pardon Parvatı was appeased, and Cıtraketu was born as Vrtra

Bha VI Chaps. 14-17

Cıtraketu (vı)—a Vāleya Gandharva

Va 69 20

Cıtragu—a son of Krsna and Satyā

Bha X 61 13

Cıtragupta—an Adhıdevata of the planet Ketu, Icon of, near Yama

M. 93 15 102 23, 261 14

Cıtrangada—a Vāleya Gandharva

Va 69 19

Cıtrajyotı—a Marut of the first gana

Br III 5 92

Cıtranātha—a son of Dhrsta

M 12 21

Cıtrabāhu—a son of Krsna

Bha X, 90 34

Cıtrabhanu (ı)—a warrıor son of Krsna

Bha X. 90 33

Cıtrabhanu (ıı)—a name of the sun, moves ın the north of Śākadvıpa ın Śravana and Uttarāṣadha,[1] begged of Kartavıryarjuna, the seven ıslands as *bhıksa* and burnt them all, father of Varuna (Vasıṣṭha) famous as Āpava who cursed the kıng, the sun-god ın the guıse of a Brahmana asked for

food all the immovable property of the king to which he agreed, Aditya was pleased with him and gave him resplendent and useful arrows, he ate all the eastern parts of the kingdom including the *tapovana*[2]

[1] Br II 21 73, 136, Va 50 128 [2] Br III 69 38-47, Va 94 39, 95 3 13

Citrayuddha—Kuraṇḍa as expert in,[1] Asvins and Janārdana experts in[2]

[1] Br IV 22 74 III 71 184 [2] M 150 201, 152 3 and 27

Citrayodhi (I)—a monkey

Br III 7 234

Citrayodhi (II)—one who does not fight a straight battle

Va 96 181

Citraratha (I)—a son of Gaya, and father of Samrāt, wife Ūrna

Bha V 15 14

Citraratha (II)—a Gandharva who crossed the place where the bones of a certain Kausika lay dropped down to the earth After collecting and throwing them into the Sarasvati, he went to his home[1] He was seen sporting at the Ganges with *apsaras* by Renukā[2]

[1] Bha VI 8 39-40 [2] Ib IX 16 2-3

Citraratha (III)—the son of Supārśvaka and father of Kṣemadhi He was king of Mithilā

Bha IX. 13 23

Citraratha (IV)—the son of Ukta and father of Kaviratha

Bha IX. 22 40

Citraratha (v)—the son of Dharmaratha, well known as Romapāda. A friend of Daśaratha. As he had no children, he adopted Śāntā, daughter of Daśaratha. Ṛṣyaśṛnga married her. Then he had a son Caturanga.

Bhā. IX. 23. 7-10, M. 48. 94, Vā. 93 103, Vi. IV. 18. 16-18.

Citraratha (vi)—the son of Ruśeku (Ruṣ(ś)anku-*M. P.*, *Vi. P.*) and father of Śaśabindu.

Bhā. IX. 23. 31, Br. III. 70. 18, M. 44 17; Vi. IV. 12. 2-3.

Citraratha (vii)—a son of Vṛṣṇi and a grandson of Anamitra. Father of Pṛthu and other sons.

Bhā. IX. 24 15 and 18.

Citraratha (viii)—a Mauneya Gandharva; overlord of the Gandharvas, Kinnaras and Vidyādharas,[1] served as the calf when the Gandharvas milked the earth in the lotus vessel along with the Apsaras.[2]

[1] Br III 7 3, 8 10, IV 20. 50, M. 8. 6, Vā 69. 2, 70 9
[2] Br II. 36 221

Citraratha (ix)—a son of Agāvaha.

Br III. 71 257

Citraratha (x)—a son of Bhūri

M. 50 60

Citraratha (xi)—the son of Raśādu, performed several sacrifices, became later known as Śaśabindu, had 10,000 sons of whom six were famous with names beginning in Pṛthu.

Va. 95. 17-18, 20-21.

Citraratha (xii)—a son of Uṣṇa.

Vā. 99 272, 103. 49

Citrarasmi—a Marut gana

M 171 53

Citrarupini—a mother-goddess

M. 179 20

Citrarepha—a son of Medhatithi of Śākadvipa

Bha V 20 25

Citra(r)lekha (i)—a companion of Bana s daughter, Ūsa, daughter of Kumbhanda minister to Bana, heard from Ūsā of her dream about a certain prince, and being an artist drew pictures of gods and men Ūṣa identified Aniruddha as her lover Citralekha travelled by air to Dvaraka and carried Aniruddha to Ūsa's harem at Śonitapura unnoticed by any

Bha X 61 23[9] 62 14 23 Vi V 32 17-30 33 5

Citralekha (ii)—an Apsaras in the sabha of Hiranyakaśipu, rescued along with Urvasi from the Asura Kesin by Pururavas

M 161 75 24 23

Citravati (i)—a daughter of Agavaha

Br III 71 257

Citravati (ii)—the daughter of Citrasena

Va 96 248

Citravara—a son of Citrasena

Va 96 248

Citravarma—a Valeya Gandharva

Va 69 20

Citraśāla—painting and pictures in Tripuram

M 130 16

Citrasānu—a Mt in east half of Puskaradvipa

Br II 19 110, M 123 13, Va 49 107

Citrasena (I)—a son of Manu Devasāvarni

Bhā VIII 13 30

Citrasena (II)—the son of Narisyanta and father of Dakṣa

Bha IX. 2 19

Citrasena (III)—a Gandharva with the Hemanta sun

Br II 23 17, Va 52 17 96 248

Citrasena (IV)—a son of Agāvaha

Br III 71 257

Citrasena (V)—a son of the fourth Sāvarna Manu

Br IV 1 94

Citrasena (VI)—a son of Ruci XIII Manu

Br IV 1 104 Va 100 108, Vi III 2 41

Citrasena (VII)—a Mauneya Gandharva king in Kailasa,[1] resides in sun's chariot[2] during Mārgaśirṣa month

[1] Va 41 21, 69 1 [2] Vi II 10 13

Citrasvana—the Rāksasa presiding over the month of Śuci

* Bhā XII 11 36

Citrā (I)—a rock on the Himalayas near the river Puspabhadrā, sacred to Lalitā

Bha XII 8 17, Br IV 44 97

Citrā (II)—a daughter of Vasudeva and Rohini, came to see Krsna and Satyabhama returning from Indra's court

[1] Br III 71 165, Va 96 163 [2] Bha X [67 (v) 50] M 46 12

Citra (III)—a name of a constellation,[1] *śraddham* on that day gets good children[2]

[1] Va 82 8 [2] Br III 18 7

Citra (IV)—a daughter of Madirā

Va 96 170

Citrangada (I)—a Ksatriya son of Śantanu and a fisherwoman Satyavati, was killed in a battle by a Gandharva by name Citrāngada

Bha IX. 22 20 21 Br III 10 70 M 14 17, Va 73 19 Vi IV 20 34-5

Citrangada (II)—a Gandharva who killed Citrāngada, a son of Śantanu

Bha IX. 22 20 Vi IV 20 35

Citrangi—one of the four queens of Bhaṇḍa

Br IV 12 13

Citrotpala—a R from the Ṛkṣa (Ṛṣyavat)

Br II 16 31, M 114 25

Cidi—a son of Kauśika after whom came the famous line, the Caidyas

Br III 70 39 Va 95 38

Cidvanhi—the Agni dug of Cintāmani grha, it burns with no fuel, the hotā and hotri are Kāmeśvara and Mahādevi

Br IV 36 24

Cintaka—the twenty-third kalpa

Vā 21 53

Cintā—came out when Brahmā was in contemplation

Vā 21 54

Cintāmanigrha—of Lalitā, by its side was one built by the architects to Mantrinī when she visited Lalitā, here the mātangakanyakās sport and dance[1] The abode of Cakrarāja and lying at a distance of seven yojanas to Śrngāraśāla, surmounted by gopuras in hundreds on all sides[2] On its different sides were Cidvanhi, Cakrarājaratha, Geyacakra, Kiricakra, Hari, Ganapati, Śiva, Sarasvati, Mahādevis, the residences of Mantrināthа and Dandanātha In its midst was Binducakra with a number of Śaktis There was also what is known as Sarvajña yantarā This Cintāmanigrha was located in the middle of Śripattana Its walls and pillars, all of Cintāmani[3]

[1] Br IV 31 86 [2] Ib 35 70 104 [3] Ib 36 1 33

Cibilaka—the son of Lambodara and father of Meghasvāti

Bha XII 1 24

Cibunikā—a queen of Varṣartu

Br IV 32 29

Cirava—a monkey chief

Br III 7 234

Cına—(c) a northern kıngdom,[1] unfit for śrāddha,[2] people of[3]

[1] Br II 16 7, 18 46 31 83 [2] M 16 16 [3] Va 47 42, 58 83

Cınamaru—(c) the kıngdom watered by the R Cakṣu

Br II 18 46, Va 47 44

Cınamsuka—the sılk of the Shın country

M 154 276

Cudakarma—of chıldren

Vı III 13 5

Curnanabha—a Danava

Br III 6 9

Culıkas—a trıbe,[1] kıngs of[2]

[1] Va 45 121 [2] M 50 76

Cekıtana (ɪ)—was statıoned by Jarāsandha on the East gate of Mathurā

Bha X 50 11[2]

Cekıtana (ɪɪ)—a son of Śrutakırtı

Br III 71 157 Va 96 156

Ceḍavıda—a daughter of Tṛnabındu marrıed to Vıśravas and became mother of Kubera

Bha IX. 2 31-32

Cetana—is Cyavana

Vā 65 88

Cetanā—released by Indra in the sacrifice

Va 65 81

Cetasa—one of the names of the fifth Marutgana

Va 67 128

Cedi (i) (c) kingdom of,[1] the name of Vasu's kingdom [2]

[1] Bha VII 1 13 IX 22 6 24 39, Vi IV 14 44 [2] Va 93 26, 99 114

Cedi (ii)—the son of Uśika, (Kaisika-*Vi P*) Father of Caidya and others

Bha IX 24 2 Vi IV 12 39

Cedis—were enlisted by Jarasandha against Yadus

Bha X [50 (v) 2]

Cedipa—a son of Uparicara and king of Cedi

Bha IX 22 6

Cenataki—a Pravara

M 196 30

Ceṣṭā—a Brahmarākṣasi

Br III 7 99

Caitya (i)—funerary mound found in Ayodhyā, its trees as frequented by Piśācas,[1] a householder to avoid Caitya [2]

[1] Bha IX 11 27, Br III 7 415 Vi III 12 13 [2] Vi III 11 122

Caitya (ii)—a Marut of the first gana

Br III 5 92

Caitra (I)—one of the nine sons of Svarocisa Manu

Br II 36 19 Vi III 1 12

Caitra (II)—a Paulastya and a sage of the Tamasa Manvantara

Br II 36 48

Caitrakam—a *tirtham*

M 110 2

Caitramasa—a Manvantaradi for *sraddha* and good for *vratas* like the *Madanadvadasi* best for military expedition

M 7 10 17 6 54 8 56 3 60 33 240 5

Caitraratha (I)—a pleasure garden of Devas and Indra to which went Kardama and Devahuti[1] In the Candra prabha hill Here Urvasi met Aila[2] In the Mandara hill[3] in the east[4] of Ilavrta

[1] Bha III 23 40 V 16 14 IX 14 24 M 27 4 Vi IV 6 48 [2] Br II 18 7 III 7 102 66 6 [3] M 83 31 121 8 131 48 [4] Va 36 11 42 15 47 6 69 137 91 6 Vi II 2 25

Caitraratha (II)—acted as calf when the Gandharvas and Apsaras milked the earth

M 10 24

Caitraratha (III)—a *tirtham* sacred to Madotkaṭa

M 13 28

Caitrarathi (also *Bindumati*)—the daughter of Śaśabindu and wife of Mandhata had 10 000 younger brothers righteous fair and chaste mother of three sons Purukutsu Ambarisa and Mucukunda

Br III. 63 70 Va 88 70 2

Caitrā—the wife of Jyāmagha, gave birth to Vidarbha

M 44 32 and 36

Caitrāyanas—Ātreya gotrakaras

M 197 2

Caitrogni—a sage of the Tāmasa epoch

Vi *III* 1 18

Caidya (I)—a son of Yudhiṣṭhira's aunt and Damaghosa and brother of Dantavaktra Both were once attendants on Hari and born on earth by the curse of Brahmanas It happened thus Once Sananda and other sons of Brahmā went to Viṣnuloka and were prevented by them, as doorkeepers, from entering Vaikuntha Hence they were cursed to be born as Asuras They were born as Hiranyakaśipu and Hiranyākṣa, then as Rāvana and Kumbhakarna, and now as Caidya and Dantavaktra [1] Hated Krsna, beaten by him in *svyamvara* An ally of Jarāsandha he was stationed at the eastern gate of Mathurā Krsna directed his attack against Caidya The fight and end of Caidya [2]

His name was proposed by Rukmini's elder brother for marriage Went to Kundina ready to marry Rukmini, distressed at her being taken away by Kṛṣna and his friend Rukmi's defeat, he was consoled by Jarasandha and returned to his city [3] An enemy of Kṛṣna, he attained *yoga* at the Rājasūya He attained Hariloka through hatred (See Śisupāla) [4] Married Śrutaśravas who gave birth to Sunita [5]

[1] Bha VII 10 35 46 [2] Ib I 10 29 X 50 11 [2], 20 24 [1-15] [3] Ib ch 52 (whole) 53 14-16 54 10 17 [4] Ib III *2 19 VII 1 13-15 and 30* [5] *M 46 6*

Caidya (II)—is Śisupāla

Va 96 157

Caidyavara—a son of Maitreya

M 50 14

Caidyoparicara—a son of Krmi Known also as Vasu His wife was Girikā, mother of seven sons

M 50 26

Cairidava—Ārṣeya pravara of Angiras

M 196 7

Caila—a disciple of Śringiputra

Va 61 40

Caisikas—of the Dakṣiṇāpatha

Va 45 126

Cola (I)—a son of Āndira after whom was named the the Cōladesa

Br III 74 6, M 48 5

Cola (II)—one of the four sons of Janāpida, his kingdom Colah

Va 99 6

Colas (I)—a degraded Kṣatriya clan

Br III. 63 140, M 114 46

Colas (II)—(c) a southern country

Br II 16 56

ColaKa—the dress covering the image of Sun god

M. 261 4

Colabhadrā—(c) an eastern country

Br II 16 51

Cauli—an Ekārṣeya

M. 200 6

Caulya—of the Daksinapatha

Va 45 124

Cyavana (I)—a sage[1] who was invited for Yudhisthira's Rajasuya[2] Came to see Krsna at Syamantapancaka[3] Went with him to Mithila[4] Came to see Pariksit practising prayopavesa[5]

[1] Bha VI 15 14 [2] Ib X 74 7 [3] Ib 84 3 [4] Ib 86 18 [5] Ib I 19 9

Cyavana (II)—a son of Śukra and Paulomi,[1] when he was engaged *in tapas he was covered by an anthill* His eyes were seen through two holes therein Once Sukanya who came there with her father saw two luminous objects in the anthill and pierced them with a thorn This resulted in blood flowing from the eyes The king asked the sage's pardon and offered his daughter in marriage to him Having married a princess the sage requested Aśvins who were on a visit to him to make him a youth They advised him to bathe in a *siddha* lake nearby He thus found himself *thoroughly changed With him* Sukanyā *enjoyed life* Her father came there some time after and was not aware of the change in the sage's form He took him to be a paramour and scolded his daughter When he came to know the fact he was much pleased In the *yajna* performed Cyavana offered *soma* to Aśvins who were so far denied a share being physicians Indra resented this and wanted to kill Cyavana But the latter's act was accepted by all as a precedent.[2] Father of Āpravanam and Dadhica[3]

[1] Br III 1 92 Va 86 2 23 [2] Bha IX 3 2 26 Br II 32 98 III 8 31 21-36 61 2 [3] Br III 1 93

Cyavana (III)—the son of Mitreyu and father of Sudasa

Bha IX. 22 1 Va 99 207 Vi. IV 19 70 71

Cyavana (IV)—the son of Suhotra the righteous and father of Kṛtın (Krtaka-*Vı.* P.).

Bhā IX. 22 5, Vā 99 217, Vı IV. 19 79

Cyavana (v)—a Rākṣasa residıng in the thırd *talam* (Vitalam-*Vā. P.*).

Br II. 20 28; Vā 50 27.

Cyavana (VI)—a Ṛsı and mantrakrt, cursed that the hundred sons of Krtavīrya would meet wıth death

M. 68. 9, 145 92 and 99

Cyavana (VII)—a son of Bhrgu, a gotrakara, and a Pravara.

M 195 15 and 28, 29

Cyavana (VIII)—a son of Sudhanvan.

M 50 24

Cyavana (IX)—a son of Gokarna, an avatār of the 16th dvāpara.

Vā 23 173

Cyavana (x)—the father of Sumedhas

Vā 70. 26

Cyavana (XI)—a son of Devāpı

Vā 99. 237.

Cyavanaāśrama—ın Gayā where are Vaıkuntha, Lokadaṇḍa, Gṛdhrakūṭa and Śonaka

Vā 108 73

Ch

Chagala (I)—(Chagalas), one of the sıxteen classes of Pıśācas

Br III 7 376

Chagala (II)—a son of Mundīśara *avatār* of the Lord

Va 23 211

Chatra (I)—the seven worlds, whıte ın colour, are one above the other umbrella-lıke

Br II 21 19, III 49 23, 55 15, IV 37 35

Chatra (II)—the whıte umbrella as ınsıgnıa of royalty gıven to Kāmeśvara by Vısnu, lofty as the sky[1] Kauravas threatened Ugrasena to deprıve hım of that[2]

[1] Br IV 15 23, 17 1, Vı II 13 96 [2] Vı V 35 14

Chatrıkā—a Śaktı

Br IV 44 87

Chandas—Vedıc metres as steeds of the sun's charıot,[1] as part of Vıṣnu[2] Seven ın number—names gıven

[1] Bha II 6 1 Vı II 8 5 [2] Vı V 1 37, Br I 5 19

Chandaka—a kınd of temple wıth a number of towers

M 269 32 and 49

Chandajas (I)—are 33 Devas, constıtutıng three ganas, Yāma Ajıtas and Śaktas wıth theır chıef Indra,[1] drınk the nectar of the moon untıl the Caturdaśı, and on the Pañcadaśı the Pıtṛs drınk of the rest[2]

[1] Br II 13 91 [2] Va 56 25

Chandajas (II)—the gods of the Cākṣuṣa epoch, also known as Sādhyas

Br III 3 9

Candanas—a group of 33 Devas who drink the moon's *kalas* in the dark half of the month

Br II 28 26

Chandāmsi—the Vedas—Ṛg, Yajus and Sāma,[1] Gāyatri and others, sons of Vinata,[2] created by Vāmadeva,[3] served as vessel for sages milking the earth[4]

[1] Va 3 16 [2] Br II 7 30 [3] M 247 7 [4] Br II 36 104

Chandoga—a Sāmaga, Sāmans in connection with the rituals in founding a new temple

Bhā XII 6 53, M 93 133, 265 28, Va 83 54

Chandogas—a Devagana, 33 are distinguished among them

Va 31 5

Chandogeya—an Ātreya gotrakara

M 197 5

Chando(u)gha—the chanting of the Vedas, being practised in a hermitage

Br III 21 46

Chāga—the goat, as the riding animal of Agni, its flesh pleasing to Pitrs

M 148 83, 17 32

Chagala—a peak on the top of the Himalayas where Śveta the sage-lord appeared with four disciples in the Varaha kalpa

Vā 23 116

Chāgalāndam—a *tirtham* sacred to Pracandā and to Pitrs

M 13 43, 22 72

Chaya (I)—a daughter of Viśvakarman,[1] a servant-maid of Samjña engaged by the latter for her husband Hence

wife of the sun God without his knowledge and mother of Śanaiścara and Tapati during the absence of Samjñā as a horse Her sons were Śrutaśrava and Śrutakarma or Sāvarni Manu and Saturn respectively, illtreated Samjñā's children Yama protested and was cursed to lose his legs He reported to his father who said that they would be restored after some time Then he asked Chāyā why she showed difference between her sons and she spoke the truth The sun God flew into a rage and demanded Tvaṣṭā to give up his daughter He showed the place where Sarvajñā was and Tvastā reduced his *tejas* On seeing her, Śukra came through his nostrils from which were born the Aśvins or Nāsatya and Dasra[2]

[1] Bha VIII 13 8 and 10 M 11 5-9, 248 73, Va 84 39-77
[2] Br III 59 32 77 IV 35 47, Bha VI 6 41

Chayā (II)—the mind-born wife of Sṛṣṭi and mother of five sons

Bhā II 36 97-98

Chāyā (III)—the wife of Pusti and mother of five sons, Prācīnagarbha, Vṛṣaka, Vṛka, Vṛkala and Dhṛti

Vā 62 83

Chāyakṣetram—sacred to Lalitāpiṭha

Br IV 44 100

Chidradarsi—a son of Kauśika in previous birth, born as Cakravāka in Mānasa

M 20 18

Chini—a son of Anamitra

Vā 96 99

Chinnakarna—a commander of Bhaṇḍa

Br IV 21 87.

J to Jna

Jagat—the universe as issuing from the mind and body of Brahmā,[1] Agniṣomātmakam[2] born of Viṣṇu and abides in Viṣṇu[3] Spatial description of, its relation to Īśvara and other creations.[4]

[1] Bha III 12 27 [2] Br III 72 50, Va 97 51 [3] Vi I 1 4, 31 [4] Va 49 156 86

Jagat-srsti—Evolution of Tattvas, etc When the Saktis did not attend to their function of creation, the Lord with Śaktikālā entered into twenty-three *tattvas* by dividing himself into three parts—adhyātma, ādhidaiva, and ādhibhauma with tenfold prāna, Agni as his mouth, Varuna as tongue, Aśvins as nostrils, etc. Then came the four *varnas* At first five varieties of Ajñāna were created, viz , andhatāmisra, tāmisra, mahāmoha, moha, and tamas Ashamed of these sinful creations, Brahmā created seers like Sanaka, Sananda, etc. They also did not proceed with the work of creation as was desired So Brahmā grew angry and down came Rudra from the midst of his eye-brows He was assigned places and women Finding his creation intolerable, Brahmā sent him away for penance, and produced ten mind-born sons, Marici, Atri and others, and a daughter Sarasvatī Then came the Vedas and other literature Further the Creator's body got *into two halves—one* Svāyambhuva *and the* other Śatarūpa These were parents of two sons and three daughters Their descendants filled up the whole of the earth Another account of creation

Bha III 5 27 36, 6 (whole), 12 (whole), 20 12 ff

Jagati—a metre,[1] a horse of sun's chariot,[2] with Gāyatri Triṣṭub;[3] from the face of Brahmā[4]

[1] Bhā III 12 45, XI 21 41, M 125 47, Va 9 50, 31 47 [2] Br II 22 72, Vi II 8 5 [3] Vā 51 64 [4] Br II 8 52, 13 145

Jagadambikā—a Devi.

Br. IV. 12 59, 30. 4 and 44

Jagaddhātrī—see Lalitā.

Br IV. 13 17, 63

Jagannātha—an attribute of Viṣṇu

Vi V. 33. 41

Jangas—(c) a Janapada of the Ketumāla country.

Va 44 14

Jaṭāmāli—the *avatār* of the Lord of the 19th dvāpara in the Jaṭāyu hill of the Himālayas with four sons, all engaged in Maheśvara *yoga*.

Vā 23 186-8

Jaṭāyu (I)—a son of Aruna and Gṛdhri (Syeni-*Vā. P.*)[1] brought forth sons *Kaka, Gṛdhra and Aśvakarni; king of* vultures and younger brother of Sampāti,[1] father of Karnikāra and Śatagāmi;[2] Dahanakriya of, done by Rāma, attained release by *satsanga*[3]

[1] Br III 7 447-48 [2] M. 6 35-6 [3] Bhā. IX. 10 12, XI 12 6, Vā 69 326-7

Jaṭāyu (II)—Mt. a hill in Himālayas, the birth-place of Jaṭāmāli of the 19th dvāpara

Vā. 23 186

Jaṭī (I)—a group of heretics.

Br. III 14 40

Jatī (II)—a name of Vighnesvara

Br IV 44 70

Jaṭhara—a Mt on the East of Meru,[1] connects Nīla and Naiṣadha hills[2]

[1] Bha V 16 27, Vā 35 8, 42 20 [2] Vi II 2 41

Jatu—a son of Sudhanvan (Jantu)

Vi. IV 19 82

Jatugrham—the house of lac arranged by Duryodhana to burn down the Pāṇḍavas

Vi IV 13 70

Jatunābha—the son of a Yakṣa and father of Manivara

Va 62 183

Jatrna—a Trayārṣeya

M. 196 39

Jadabharata—see Bharata

Jana—the fifth *loka* from where are born people, from root *janana*,[1] two crores of yojanas from Maharloka[2]

[1] Br II 19 156, 21 22, 35 153 and 206 III 1 15 16, M 61 1, 184. 23, Va 100 127, 101 17 [2] Va 101 140, 208

Janaka (I)—(king of Mithila) one of the twelve sages who knew the nature of the *dharma* ordained by Hari Son of Nimi, born by churning his dead body and hence known Mithila He was Vaideha, born of a *videha* He founded the city of Mithila His son was Udāvasu Father of Sitā[1] In his sacrifice Yajñavalkya won a prize for learning while Śakalya was humbled for pretended superiority Father-in-law of Rāma[2] In the Asvamedha Yajña of his, Sākalya was

saka came, the latter being sheltered by Indra At this Taksaka and Indra were invoked together Advised by Brhaspati to refrain from the cruel *yāga*, Janamejaya agreed, with the aid of Tura the priest he performed Aśvamedha and other sacrifices;[3] cursed by Vaisampāyana he made Yājñavalkya his Brahmā in a sacrifice[4] Introduced Vājasaneyaka and became known as Trikharvi[5] Put to trouble Lohagandha, the son of Gargya out for mischief and was cursed by Gārgya[6] King of Sudeśa and a Kaurava, highly righteous After anointing his son on the throne he went into the woods for penance[7]

[1] Bha I 16 2 Br III 68 20 [2] Vi IV 20 1 21 2 3
[3] Bha IX 22 35 38 XII 6 16 28 M 6 42 [4] M 50 57 60
[5] Va 99 229 250 4 [6] Ib 93 21 [7] M 50 61 5

Janamejaya (II)—the son of Sumati, with him ended the Vaiśala line

Bha IX 2 36

Janamejaya (III)—a son of Pūru and father of Pracinvat

Bha IX. 20 2, M. 49 1 Va 99 120 Vi IV 19 1

Janamejaya (IV)—the son of Srnjaya, and father of Mahamanas (Mahaśila *B P*)

Bha IX. 23 2

Janamejaya (V)—the son of Somadatta, and father of Sumati (Prumati-*Br P*)

Br III 61. 16 Vi. IV 1 57 8

Janamejaya (VI)—a son of Puramjaya and a Rajarṣi,[1] father of Mahāśala[2]

[1] M. 48 12 3, Va. 99 15 [2] Vi IV 18 5-6

Janamejaya (VII)—a son of Bṛhadratha, entitled Viśvajit.

M 48 102

Janamejaya (VIII)—a son of Bhallata, served Ugrāyudha in his *tapas*, saved Nīpas when they were led by Yama at the behest of Ugrāyudha by fighting Yama, and earned his appreciation and *muktijñana* from him as a result Wife Dhumini and son Yavinara

M 49 59 70, Va 99 182

Janamejayas—100 in number, according to the *M P* and *Va P* 80 in number

Br III 68 20 26 74 267, M 273 71 3 Va 99 454

Jana(loka)—a divine world,[1] the world of Varunā[1a] as the face of Virāt,[2] and a part of Purus[3] Its inhabitants[4] Here was in ancient times a discussion about *brahmavada*, on the occasion of a sacrifice performed by Brahma,[5] at a distance of 2 crores of yojanas from Maharlokam,[6] during Pralaya the Devas go from Maharloka to this[7] (See also Jana)

[1] Bha VIII 20 34 [1a] Va 7 28 23 84 24 3 49 149 61 129 65 17 [2] Bha II 1 28 [3] Ib 5 39 [4] Ib III 11 29 [5] X 87 8 9 [6] Br IV I 123 2 13 15 139 Vi II 7 13 14 [7] Br I 6 28 Vi VI 3 29

Janastambha (I)—*the son of Śāntidevā and Vasudeva*

Br III 71 180

Janastambha (II)—a son of Tumba

Va 96 249

Janasthana—here Rama vanquished a host of Rākṣasas,[1] and performed the work of gods[2]

[1] Br III 63 195 [2] Va 88 194

Janapıḍa—a son of Śarūtha, had four sons, Pāndya, Kerala, Coḷa, and Kulya

Vā 99 5-6

Janārdana—a name of Vāsudeva,[1] Vısnu who took the form of Hayagrīva and appeared before Agastya at Kāñcī,[2] as brother of Devı put down the Hıranyas ın the Bhanda-Lalıtā war;[3] as Kalkı put down the Hūnas, Yavanas, etc,[4] ın the form of Pıtrs ın Gayā,[5] became black due to poıson,[6] becomes Brahmā, Vısnu and Śıva affected by the qualıtıes of *satva, rajas* and *tamas*,[7] manıfestatıon and forms descrıbed[8]

[1] Va 96 51, 106 54 [2] Br II 19 180, 25 56-7, III 71 78 and 93, 73 87, IV 5 8, 14, 9 28, 47, 64, 12 21, 15 14 [3] Br II 29 103, 133 [4] Br II 39 49 [5] Va 108 85 89 109 24 and 34 [6] Va 54 59 [7] Vı I 2 61-7 [8] Vı I 22 23 72, III 8 11, 18 35

Janımā—a Deva

Br II 13 95

Janu—one of the two Pıśācas, who met Yaksa, the son of Khaśā

Vā 69 113

Jantu (I)—a son of Purudvat and Bhadrasenā, the Vaıdarbhı Wıfe of Aıksvākı, and son Sātvata

M 44 45 6

Jantu (II)—a son of Somaka, was kılled (before he got an heır ? Ajamıḍha and Dhūmını had to start the lıne agaın)

M. 50 16-19, Vā 99 209

Jantudhanā—a daughter of Yātudhāna,[1] marrıed by Aja ? (Yakṣ-*Vā P*), one of the sons of Khaśā, orıgınator of Yātudhāna clan, haıry ın every part[2]

[1] Br III 7 85 [2] Vā 69 124

Janma—a Danāyusa

Va 68 30

Janmadinam—birthday as fit for Gayapinda

Va 105 18

Janmesvaram—a *tirtham* sacred to Pitrs

M 22 42

Janhu (I)—a great king, son of Hotraka, (Suhotra *Va* P) and Kesini (Kauśikā-*Va* P), while he was performing a sacrifice the Ganga flowed through his *yajñavata*, enraged at it he drank the waters, so Gangā became his daughter and came to be known as Jahnavi, married Kavēri the grand daughter of Yuvanasva, and had a son Sunaha (Suhotra-*Va* P) by her, father Puru, Sumantu *Vi* P)

Bhā IX 15 3 Br III 66 25-30 Va 1 142 91 54-60 Vi IV 7 3 7

Janhu (II)—*eldest son of Somaka*

Bha IX 22 1 Vi IV 19 72

Janhu (III)—a son (descendant ?) of Kuru and father of Suratha

Bha IX 22 4 and 9 Va 99 217 230 Vi IV 19 78 20 2

Janhugana—originated from the son of Aṣṭaka son of Visvamitra

Va 91 103

Japas—a group of gods of Uttama epoch

Vi III 1 4

Japayajñas—for Brahmans only,[1] *for* the wise [2]

[1] Va 57 50 [2] Ib 16 22

Japataya—Krsna Parasaras
M. 201 35

Jamadagnı (I)—a sage of the Vaıvasvata epoch, (Bhargava), a son of Ṛcıka and Satyavatı, to attaın a son for hımself and for Gadhı, he made a *caru* to be taken both by hıs wıfe and mother-ın-law, the latter to get a Kṣatrıya and the former a Brāhmana, then he entered the forest for penance, by mıstake the *caru* ıntended for the mother was taken by the daughter and vıce-versa, Ṛcıka understood the mıstake and told hıs wıfe that a cruel son would be born to her, she ımplored hım to gıve her a good son, Jamadagnı, born to her, produced by eatıng (*jama*) the Vaısnavagnı [1] Entertaıned Arȷuna (Haıhaya) wıth the help of hıs Kamadhenu The kıng desıred to own her, but on beıng refused, he took her away by force She was recovered by hıs son Paraśurama who kılled Arȷuna Regıetted hıs son's actıon ın kıllıng the kıng and found fault wıth Renuka hıs wıfe who saw Cıtraratha He asked hıs other sons to kıll theır mother but they declıned Parasurāma kılled them and hıs mother to please hıs father but he requested that they mıght come back to lıfe to whıch the sage agreed But the sons of Arȷuna took vengeance and slew the sage ın the presence of Renukā Through the prowess of hıs son, Jamadagnı got back hıs body and became the seventh ın the Ṛṣımaṇḍala[2] Marrıed Renukā, daughter of Renu the youngest son was Rāma Accordıng to the *Vayu Purana* Reṇuka ıs also known as Kamalı and ıs saıd to be the daughter of the Ikṣvāku, Suvenu Vasumat and others were elders to Rama[3] Offıcıated ın Brahma's place ın the sacrıfice of Harıścandra,[4] a *mantrakṛt*;[5] a Bhārgava gotrakara[6]

[1] Bha. VIII 13 5 Br II 32 105 38 27 M 9 28 126 21 Va 32 46 65 93, 91 67 and 85-86 Vı IV 7 32 6 [2] Bha IX chh. 15 and 16 [3] Ib IX 15 11 13 Va 91 86 [4] Bha IX 7 23 [5] Br III 21 1, M 145 99 [6] M 195 15 and 29

Jamadagnı (II)—a *mantrakṛt* and a sage, wıth the sun ın Māgha and Phālguna[2]

[1] Va. 59 96 [2] Ib 52 20 Vı. II. 10 16, III 1. 32

Jamadagni (III)—a son of Ūru and of Bhṛgu gotra [1] Jamadagni Bhargava one of the seven sages [2]

[1] Va 64 25 [2] Ib 100 10

Jamkarini—a Sakti

Br IV 44 87

Jamba—a Sudharmana God

Br IV 1 60

Jambu—the tree at Ilavrtam in the Himalayas

Br II 17 12 19 29 III 22 37 27 17 IV 43 17

Jambuka—a son of Āpa

Va 69 30

Jambukaksa—a commander of Bhanda to aid Viṣanga was killed by Nilapataka

Br IV 21 80 25 29 98

Jambula—a R of the Bharatavarṣa

Va 45 100

Jambu—(Jambunadam) a river of juice of celestial roseapple tree flowing from the top of Meiumandara into Ilavṛta The earth on its two banks yields fine gold jambu nada from which jewels are made in heaven source of *jambu* [1] R from Candraprabha[2] in colour like a butterfly [3]

[1] Bha V 16 19 20 Va 35 26-30 [2] Br II 18 69 [3] Va 46 30

Jambu (*Jambudvipa*)—occupies the central position of the globe in the form of a lotus leaf in extent a 100 000 yojanas There are nine continents demarcated by moun tain ranges In the middle is situated Ilavṛta at whose middle portion stands Meru Some say that eight extra

countries were attached to it by the sons of Sagara who dug into the earth on all sides in search of sacrificial horse This dvipa is surrounded by salt sea.[1] Contains many *janapadas*, cities, mountains, rivers, nine *bhuvanas*, salt ocean, six *varsaparvatas* and two oceans—east and west Divided into nine parts among the sons of Āgnidhra;[2] from the *jambu* tree [3]

[1] Bha. I. 12. 5, V 1. 32 16 5-7 19 29-30, 20 2, M. 83 32, 113 7, 122 2, 284. 2 Va. 11 84, 33 11 and 45, ch. 34 Vi. II. 3 28 [2] Br II. 17 24, 30, 15 8 to the end, 14 11, 43 and 52, Vi. II 1. 12, 2 23-25 [3] Va. 46 25

Jambudvipa—people of, described See Jambu.

Va. 46 25-37

Jambunadi—R of honey, containing gold

Va. 35 29, 47 66

Jambūmarga—a *tirtha* with forest near Citrakuta,[1] sacred to Pitrs,[2] fit for *sraddha*;[3] here was born Bharata [4]

[1] Br III. 13 38 [2] M. 22 21. [3] Va. 77 38 [4] Vi. II. 13 33

Jamburasavati—R in Ilavrtam (perhaps Jambu, s v)

Br II. 17 22

Jambha(ka) (I)—father of Kayādhū, and chief of Asuras Took part in the 6th Devasura war between Bali and Indra Fought with Vṛṣā-Kapi Hearing that Bali had fallen dead Jambha riding on a lion attacked Indra and disabled his elephant. He then turned towards Matali who brought a chariot to Indra's aid But his head was cut off by Indra's *vajra* [1] Led Taraka's army in a chariot of 100 lions, fought with Yama, Kubera, Janardana and others but was finally killed [2]

[1] Bha. VI 18 12 VIII. 10 21-32 11. 13-18 Br III 6 10 72 81 and 105 Va 97 103 [2] M. 47 72 148 42 54, chh 150-53, 245 12 Vi. IV 6. 14 V 14. 14.

Jambha (II)—a son of Bhāskala

Br III 5 38

Jambha (III)—a son of Virocana, and father of four sons

Va 67 76

Jambha (IV)—a Naga

Va 69 69

Jambhana—also Jrmbhana, a commander to aid Visanga was killed by Vijaya

Br IV 25 29

Jaya (I)—an attendant in Vaikuntha cursed by Sanaka and others to be born as an Asura The curse was confirmed by Hari who, however, consoled him and Vijaya (s v) His fall[1] In the Devāsura war with Bali, he attacked Bali's followers[2]

[1] Bha III 16 2 26-37 [2] *Ib* VIII 21 16

Jaya (II)—a son of Vatsara and Svarvithi

Bha IV 13 12

Jaya (III)—a sage of the epoch of the tenth Manu

Bhā VIII 13 22 21 16

Jaya (IV)—a son of Śruta (Suśruta *Br P* and *Va P*), and father of Vijaya

Bha IX 13 25 Br III 64 22 Va 89 21 Vi. IV 5 31

Jaya (V)—a son of Purūravas and Ūrvaśi, and father of Amita

Bhā IX 15 1 2

Jaya (vi)—a son of Viśvamitra

Bha IX 16 36

Jaya (vii)—a son of Sanjaya and father of Krta

Bha IX 17 16 17 Va 93 8 Vi IV 9 26

Jaya (viii)—a son of Samkrti and a great warrior With him came to an end the Kṣatravrddha line (Burnouf makes Ksatradharman his son The term is only an epithet of Jaya)

Bha IX 17 18

Jaya (ix)—a son of Manyu

Bha IX 21 1

Jaya (x)—a son of Yuyudhana and father of Kuni

Bha IX. 24 14

Jaya (xi)—a son of Kanka and Karnika

Bha IX 24 44

Jaya (xii)—a son of Bhadra

Bha X 61 17

Jaya (xiii)—a name of Arjuna (Pandava)

Bha X. 72 47

Jaya (xiv)—a naga of the fifth or Mahatalam

Br II 20 37 Va 50 36

Jaya (xv)—a Vikuntha God

Br II. 36 57

Jaya (xvi)—a son of Jambavan

Br III 7 302

Jaya (XVII)—a son of Kalı and grandson of Varuna

Br III 59 7, Va 84 7

Jaya (XVIII)—a son of Vıjaya, father of Haryasvaka

Br III 68 9, Va 93 9

Jaya (XIX)—a son of Srnjaya, and father of Vıjaya

Br III 68 8

Jaya (XX)—a son of Śısṭa

M 4 39

Jaya (XXI)—a son of Bhadrāśva

M 50 3

Jaya (XXII)—the Vedavyasa of the 18th dvāpara

Vı III 3 15

Jayas—Jayadevas ın the guıse of Hṛadas[1] lakes ın the Kuru country,[2] ın the Svayambhuva epoch[3] See Jayadevas

[1] Va 67 32 [2] Br II 18 72-73 [3] Ib III 3 65

Jayakarī—a name of Lalıtā

Br IV 13 2

Jayatsena (I)—the son of Ahına, father of Samkṛtı

Br III 68 10

Jayatsena (II)—a son of Sārvabhauma[1] and father of Āradhıta[2]

[1] M 50 36, Vā 99 231 [2] Vı IV 20 4

Jayatsena (III)—a son of Adına and father of Samkṛtı

Vā 93 10, Vı IV 9 27

Jayada—a son of Manasyu

Va 99 121

Jayadevas—are twelve ın number created by Brahmā, bodıes of *mantra* used ın *yajñas*, these are *Darśa, Paurnamāsa, Bṛhadya, Rathantaram, vıttı, vıvıttı, akūtı, kūtı, vıjñāsa, vıjñāta, manas* and *yajña* These were agaın born as Jıtas ın the Svayambhuva epoch Brahmā asked them to observe household dutıes and *yajñas*, but they took to *jñana* The enraged creator cursed them to undergo seven *vrttıs* They were born ın turn as Ajıtas, Tuṣıtas, Śatyas, Haraya, Vaıkunthas, Sādyas, and Ādıtyas

Br III. 3 5-7, 4 (whole)

Jayadratha (I)—the son of Bṛhadkāya and father of Vıśada

Bhā IX. 21 22-23

Jayadratha (II)—the son of Bṛhanmanas and father of Vıjaya Hıs wıfe was Sambhūtı

Bhā. IX. 23 11-12, Va 99 111, Vi. IV 18 22-23

Jayadratha (III)—the kıng of Sındhu and an ally of Jarāsandha, was statıoned at the north gate of Mathurā, and on the east durıng the sıege of Gomanta, served Duryodhana's army

Bha X. 52 11[6], 50 11[7], 78 [95(v)16], Vı V 38 16

Jayadratha (IV)—a son of the second Sāvarṇa Manu

Br IV 1 72

Jayadratha (V)—a son of Bṛhadbhānu

M. 48 101

Jayadratha (vi)—a son of Bṛhadiṣu

M 49 49

Jayadratha (vii)—a son of Bṛhadkarman and father of Viśvajit

Vi IV 19 34

Jayadhvaja—a son of Kārtavīrya Arjuna and father of Tālajangha,[1] a Mahāratha who reigned at Avanti,[2] known also as Vaikarta[3]

[1] Bha IX 23 27-28, Va 94 50, Vi IV 11 21-22 [2] Br III 41 13, 47 66, 69 50 [3] M 43 46

Jayanta (i)—a son of Marutvati and Dharma, an *amsa* of Vāsudeva, otherwise known as Upendra.

Bha VI 6 8

Jayanta (ii)—a son of Indra and Śaci, attacked Asura followers of Bali Identified with Hari

Bha VI 18 7, VIII 21 17 XI 5 26, Br III 6 24, Va 68 24

Jayanta (iii) son of Jāmbavān

Br III 7 302

Jayanta (iv)—the city founded by Nimi near the āśrama of Gautama

Br III 64 1-2, Vā 89 2

Jayanta (v)—one of the eleven Rudras

M 5 30

Jayanta (vi)—a consort of Kīrti and who left him for Soma (*s v*)

M 23 25

Jayanta (VII)—a son of Vrsabha and Jayantı, father of Akrūra

M 45 26, Bhā I 14 28

Jayanta (VIII)—a Vınāyaka, to be worshıpped ın housebuıldıng

M 183 63 253 23 and 40, 255 8 266 43

Jayanta (IX)—Mt a *kulaparvata* of the Ketumāla

Va 44 4

Jayantam—a *tırtham* sacred to Pıtrs

M 22 73

Jayantıka—sacred to Lalıtā-pıtha

Br IV 44 97

Jayantı (I)—Bestowed by Indra ın marrıage to Ṛṣabha Mother of a hundred sons among whom was Bharata

Bha V 4. 8 9

Jayantı (II)—the nıght on whıch Krṣna was born

Br III 71 205, Va 96 201

Jayantı (III)—daughter of Indra, sent by her father for the servıce of Śukra durıng hıs Dhumravrata for 1000 years, rendered hım servıces, pleased with her Śukra lıved wıth her for ten years, as her husband,[1] the result of thıs was the bırth of Devayānı [2]

[1] Br III 72 150 156 73 3 Va. 97 149 98 3 [2] M 47 114 88 Br III. 1. 86

Jayantı (IV)—a goddess enshrıned at Hastınapura, a mother-goddess

M. 13 28, 179 13 Vā. 1. 153

Jayantī (v)—the wife of Vrsabharāga and daughter of Kāśı

M. 45 26

Jayavıghnam mahāyantram—made by Vıśukra to outwit the hosts of Lalıtā, ıts effect was the stupefication of all the Śaktıs and makıng them speak ırrelevantly of the leaders and mınıster for war, destroyed by Gananatha Gajānana

Br IV 27 24 and 54

Jayasena (I)—a son of Hına (Ahına B), and father of Samkrtı

Bha IX 17 17-18

Jayasena (II)—the son of Sārvabhauma and father of Rādhıka

Bhā IX 22 10

Jayasena (III)—marrıed Rājadhıdevı who became the mother of two sons, Āvantyas

Bha IX 24 39

Jayā (I)—a mınd-born mother

M. 179 13

Jayā (II)—a moat equal to 12 oceans

Va 47 70

Jaya (III)—a companıon of Pārvatı

Br IV 40 33

Jayā (IV)—a Varna śaktı

Br IV 44 60

Jayā (v)—a goddess enshrined at Varāhaśaila; a mother-goddess;[1] Icon of; to be propitiated before building palaces.[2]

[1] M. 13. 32; 179. 13 and 71. [2] Ib. 260. 19, 268. 10 and 21.

Jayavāha—an Yakṣa; a son of Devayānī.

Br. III. 7. 128.

Jayātīrtham—a lake in the Kuru country; sacred to Pitṛs.

M. 22. 49, 121. 70.

Jara (I)—a Deva.

Br. II. 13. 95.

Jara (II)—a son of Vasudeva.

Br. III. 71. 187. M. 46. 22.

Jara (III)—a son of Mṛtyu.

Vā. 10. 41.

Jara (IV)—a Gandharva in Kailāsa.

Vā. 41. 21.

Jara (v)—a hunter who aimed a shaft at Kṛṣṇa in ignorance. He was awarded heaven.

Bhā. XI. 30. 33-38, Vi. V. 37. 68-73.

Jaradgavam sthānam—a *vīthi* in the Madhya mārga.

M. 124. 52 and 57.

Jarandhama—a daughter of Satyabhāmā

Vā 96 240

Jaramdhama—a son of Satyabhāmā

Va 96 239

Jaramdhara—a son of Kṛṣna and Satyabhāmā

Br III 71 247

Jaramdharā—a daughter of Satyabhāmā

Br III 71 248

Jarā (I)—a Rākṣası who pıcked up the two parts of Brhadratha's son and gave them lıfe—the future Jarāsandha (s v)

Bhā IX 22 8, X 50 21, 71 3, 72 42

Jarandhaka—a son of Satyabhāmā

Va 96 239

Jarāsandha (I)—born to Brhadratha ın two parts and cast away by the mother Jarā (s v) joined them together, sayıng ın sport 'Lıve, Lıve' It was Jarāsandha He was father of Sahadeva [1] Kıng of Magadha and father-ın-law of Kamsā who marrıed hıs daughters Astı and Prāptı; acted as Kamśā's guru ın hıs wıcked plans Heard of Kamśā's death from hıs wıdowed daughters and resolved to destroy all the Yādavas He besıeged Mathurā wıth twenty-three *akṣauhınıs*, statıonıng at the four gates kıng of Kalınga and others Drums were sounded as a call to arms Told Kṛṣna that he was a boy unfit to fight hım and asked Rāma to meet hım ın battle Rāma challenged hım on the western gate Fındıng all hıs army followers kılled, Jarāsandha attacked Rāma When the latter was about to bınd hım wıth ropes, Kṛṣna asked that he be set free Jarāsandha went home greatly dıstressed Three months after, Jarāsandha collected

another huge army of twenty-three *akṣauhinis*, encamped at Yamunā banks and slept that night Krsna divided his army into three divisions and attacked the enemy on all sides by surprise All Jarāsandha's followers took to flight leaving all their belongings which were presented to Ugrasena

Then he called on Bāna at his city Soṇitapura soliciting his help against the Yadus Bāna's welcome and offer to help, with this force he again besieged Mathura Fight between him and Rāma Defeat of Kumbhānda and retreat of Kūpakarna and other soldiers of Bāna to their city Jarāsandha's return to the city [2]

Felt angry at Srgāla's end and led another expedition to Mathurā Defeat and return In this way he led seventeen expeditions During the eighteenth expedition a certain Yavana sent by Nārada besieged the city.[3] Jarāsandha attacked the Yadus going to Dvārakā after vanquishing the *mlecchas* by the formation of *Makaravyūha* when Kṛṣna destroyed it by throwing a big tree on it Rāma also gave them mighty blows Then he turned upon two brothers who were unarmed and who ran to Pravarṣana hill Jarāsandha followed them and burnt the hill by besieging it from all sides The brothers leaped into the plains and regained Dvārakā, but were taken by their enemies to be burnt dead His defeat at Kṛṣna's hands during the *svayamvara* of Rukmini is mentioned Arrival at Kuṇḍina, went to Śiśupāla and comforted him that all was due to fate, and returned to his city [4] His defeats were recalled by Kṛtavarman [5] He had his capital at Girivraja, where thousands of kings were kept imprisoned [6] A preliminary to Yudhiṣṭhira's *rajasūya* was to kill Jarasandha Finding him unconquered and also devoted to Brahmanas, Kṛṣna, Bhima and Arjuna went to him in Brahmana's guise and asked for meals Jarāsandha understood them to be Kṣatriyas and still recalled Bali giving the earth to Hari in a Brahmana's guise So he offered to give his head Then Kṛṣna and his two friends revealed themselves and invited him to battle He refused to fight a

coward who left Mathurā for a sea-girt-city, nor with unequal Arjuna But he agreed to fight with Bhīma Then battle continued for 27 days and Bhīma felt despondent Kṛṣṇa gave him a hint by tearing a twig behind So Bhīma pulled him down and tore him to two pieces from head to foot[7] One of those who failed to hit the fish in the *svayamvara* of Lakṣmaṇā[8]

[1] Bhā I 15 9, IX 22 7-8, M 50 31-32, 271 18 Vi IV 19 83-4, 23 2-3 [2] Bhā. X. 36 35, 50 (whole), also ch 50 Vijaya (whole), chaps 51-52 (V) Vi V 48 (whole) [3] Bhā X. [53 (v) 22 24], 50 42-44 Vi V ch. 22 [4] Bhā X 52 (whole), 53 17 and [34], 57, 54 9-17, [56 (v) 6], Vi 26 3 and 7 37 26 [5] Bhā X 57 13 [6] Ib X, 60 18, 70 23 24, 29 [7] Ib 71 2[1], 3-4, 72 15-47, 73 31, 76 2, Va 93 27 [8] Bhā X 83 23, Br III 68 28, 74 108

Jarasandha (II)—a son of Nabhasa, a powerful conqueror of all Kṣatriyas

Va 99 226-7

Jarāsaṁdha (III)—of the family of Sahadeva, the Bṛhadrathas known as Māgadheyas

Va 99 294

Jaromdhaka—a son of Kṛṣṇa and Satyabhāmā

Br III 71 247

Jalada (I)—a son of Havya, after whom came Jaladavarṣa

Br II 14 17-18, Va 33 16

Jalada (II)—an Ātreya gotrakara

M. 197 4

Jalada (III)—a son of Bhavya of Śākadvīpa

Vi. II. 4 60

Jalada(varsa)—after the name of Jaladā,[1] centring round the Udaya hill in Śākadvipam [2]

[1] Br II 14 17-18 Va 33 17 [2] Br II 19 91, Vā 49 85

Jaladhara (I)—a Mt of Sākadvīpa from Vāsava, draws water always from rain

Br II 19 85-86, M 122 9, Va 49 79

Jaladhāra (II)—a continent of Udaya hill

M 122 20

Jaladhi—see Varuna, who gave garland to Devi on the eve of her war campaign

Br IV 29 84

Jalaprastha—a Māgadha measure of 13 palas, four of these water measures equal to one *nālikoccaya* or ghaṭa, peculiar to the Māgadha country

Br IV 1 217, Va 100 220, Vi VI 3 8

Jalapriya—a goddess enshrined at Śivalinga

M 13 33

Jalam—as a deity with its *adhīdevata* Bhava, worshipped in founding a new temple

M 265 39 and 41

Jalamdhama—a son of Kṛṣṇa and Satyabhāmā See *Jarandhama*

M 47 17

Jalamdhara—a Pravara sage

M 199 15

Jalasāyi—an epithet of Hari

M 285 5

Jalasandhi—a sage.

M. 196 26.

Jalādhāra—a Mt. of Śākadvīpa; perhaps Jaladhāra (s.v.).

Vi. II. 4 62

Jalādhipa—see Jalam; to be worshipped in house-building.

M. 253. 26.

Jalāpā—was Mānavī.

Br II 33 17

Jalāśin—a son of Svāhā.

Vi. I. 10 15.

Jaleyu—one of the ten sons of Raudrāśva.

Bhā IX 20 4, Vā 99 124

Jaleśa—is Varuna

Vi II 8-9

Jaleśvara—a *tīrtham* in the Amarakanṭaka hill of Kalinga, fit for *pindatarpanam*. When Śiva was burning Tripura ruthlessly, Bāna appeared with a *linga* on his head when the Lord blessed him with life Hence the sanctity of the place

M 186 15-38, 187 3-52, Ch 188 (whole)

Jalesu—a son of Raudrāśva

Vi IV 19 2

Jalpa—a sage of the Tāmasa epoch.

M 9 16.

Javasena—a monkey chief

Br III 7 42

Javina—a Bhārgava gotrakara

M 195 20

Javista—a Deva

Br II 13 95

Javinara—a son of Bhadrāśva

M 50 3

Jasadhvaja—the God of Love with fish standard, also Jasaketu, Makaradhvaja

M 154 209 and 283

Jahu—a son of Puspavat

Bha IX 22 7

Jahnu—a son of Kuru

M. 50 23

Jangalas—(c) a kingdom of Madhyadeśa and a tribe

Br II. 16 40 Va 45 109 M 114 34

Jajali (I)—a disciple of Pathya He is said to have attained *siddhi* at a certain place on the western sea This spot the Pracetasas chose for their *siddhi*,[1] a Śrutarsi [2]

[1] Bha XII 7 2 IV 31 2 Va 61 52 [2] Br II 33 2 35 59 III 36 5

Jajali—a monkey chief

Br III 7 239

Jaji—one of the eight Saubhāgyams

M 60 8

Jāñjıli—a Ṛtvık at Brahmā's *yāga*

Va 106 34

Jāthara—the fire orıgınatıng ın waters, thıs exısts ın the men's bellıes and cannot be put out by waters, burns wıthout fuel, ıt has no *jvāla* or glow[1] Father of Vıdvānagnı[2]

[1] Br II 24 12, Vā 53 8, 10 [2] Br II 12 34

Jātakakovıdās— astrologers foretold the future of Parıksıt at hıs bırth

Bhā I 12 19-29

Jatakarmā—bırth-ceremonıal, done by Nanda to Kṛṣna,[1] Buda's bırth-rıtual, as also of Vamana-Krsna,[2] of Sagara[3]

[1] Bha X 5 1-16 Br III 42 43, 50 24, 63 133, Vı III 10 4 15 13 2 [2] M 24 5 7, 245 66 275 18 [3] Vı IV 3 36

Jātambı—a Kasyapa and a Trayārseya

M 199 13

Jatarūpa—the regıon of *adharma*, and of Kalı

Bha I 17 38

Jatavedas—the Agnı born of *aranıs*, as son to Pūrūravas

Bha V 20 16 17 IX 14 46

Jatavedasıla—near Vrsakūpa a holy fire takıng people to heaven

Va 77 43

Jātavedasam—a *sūktam* of the Yajurvedıns to be recıted ın tank rıtual

M. 58 35

Jātısmara—the sage who narrated the dıalogue between Yama and hıs servant to the Kālıngaka Brahmana

Vı III 7 9 and 13

Jatūkarna (I)—the Vedavyāsa of the 28th *dvāpara*[1] Heard the Vısnupurāna from Pramatı (Parāśara-*Va P*)[2]

[1] Vı III 3 19 [2] Va 103 66, Vı VI 8 49

Jātūkarna (II) the purohıta when Veda-Vyāsa was born

Va 98 93

Jātūkarna (III)—the grandson's son of Vasıṣṭha

Va 1. 10

Jātūkarnı—a *sıddha*

Bhā VI 15 13

Jātūkarnya (I)—the name of Vyāsa of the 27th *dvāpara*, Somasarma, the avatār of the Lord (See Jātukarnı)

Va 23 214

Jātūkarnı(ya) (II)—learnt the *Br Purana* from Parāśara and ın hıs turn taught ıt to Dvaıpāyana,[1] a Vedavyāsa;[2] a contemporary of Vedvyāsa;[3] exclusıon of mutual allıances among Jātukarnı, Vasıṣtha and Atrı[4]

[1] Br II 1 10 11, 35 124 [2] Bha III 73 93, Va 23 214 [3] Br IV 4 66 [4] M 47 246, 200 19

Jātukarnya (III)—(Jātukarna-*Br P*), see Kānına, a dıscıple of Śākalya Imparted the Samhıtā wıth nırukta to Balāka, Paıja and others

Bha IX. 2 21, XII 6 58

Jatudhı—Mt a dıvıne mountaın ın the Uttaradeśa, the resıdence of *sıddhas* and *sādhus*.

Vā 41 66, 42 71

Jānakī—ıs Sıtā (s v)

Vı. IV 4 100, 15 9

Jānapadas—country people, treated with love by Prthu,[1] were provıded with seats ın the wrestlıng enclosure of Kamsā[2]

[1] Bha IV 17 2, 21 6, M 220 15 [2] Bha X. 36 24

Jānujangha—a son of Tāmasa Manu

Br II 30 49 Vı III 1 19

Jānhavī—Gangā, as the daughter of Janhu, the royal sage,[1] wife of Śamtanu[2]

[1] M 104 13, 110 7, 183 73, Va 91 58 [2] Va. 99 239, Vı. IV 20 33, VI. 2 4.

Jabāla(ı) (ı)—a pupıl of Yājñavalkya;[1] of Pathya[2]

[1] Br II 35 29, M. 198 4 [2] Vı. III 6 11.

Jabalı (ıı)—vısıted Paraśurāma, performıng penance.

Br III 23 4

Jabālı (ııı)—an Arṣeya pravara of Angıras.

M. 195 38.

Jāmadagnı (ı)—the sıxth human ıncarnatıon of Visnu with Viśvāmıtra as *purohıta* ın the 19th Tretāyuga;[1] with the Śıśıra sun;[2] served the Godāvarı *tīrtham*.[3]

[1] Br III. 73 91, M. 47 244, Va. 98. 135 [2] Br. II. 23 20. [3] M. 22. 58

Jamadagni (II)—the Bhārgava, who slew the Saimhikeya gana

Va 68 22

Jamadagnyam—a *tirtham* on the Narmada Here Indra became lord of gods

M 194 35 6

Jamalaja—one of the ten daughters of Raudrāsva
Va 99 125

Jamā—a daughter of Daksa married to Dhama, her sons were Navavithis on the three paths

Br III 3 2, 33

Jami—a daughter of Dakṣa, and one of the wives of Dharma Mother of Svarga (nāgavithi-*Vā* *P*)

Bha VI 6 4 and 6 Va 66 34, Vi II 15 105 7

Jāmitra—a Tuṣita God

Br II 36 10

Jamdhi—a Mt *on the base of Meru, north of the Mahābhadra lake*

Bha. V 16 26, Va 36 32, Vi II 2 29, 44

Jambavatī—the daughter of Jambavān given in marriage to Kṛṣna (Vāsudeva) She claimed Śyamantaka as her *śulka*[1] Mother of Sāmba and three sons and a daughter[2] Welcomed by Draupadi to Indraprastha, she narrated to her how she married Kṛṣna[3] Mother of the daughters Bhadrāvati and Sambodhini[4]

[1] Bhā X 56 32 57 41[3], I 11 17 Br III 7 301, 71 49, 242-50 Vā. 96 47, 233 Vi. IV 13 55, 63 15 35, V 28 4 30 35
[2] Bha III 1 30, X. 61 12 63 1, M. 46 26, 47 14, 18, Vi V 32 2
[3] Bha X. 71 42, 83 10 [4] Va. 96 241

Jāmbavān (Rksa)—the son of Raksā and Prajāpati (also Jāmbavat)—The Lord of Ṛkṣas who celebrated Vāmana's victory over Bali[1] The same person is said to have been an ally of Rāma[2] Killed the lion that killed Prasena (s v) and took the *Syamantaka* (s v) to his child Krsna and his citizens traced the footsteps of Prasena, which led them to the cave of Jāmbavān Krsna fought with the latter for twenty-eight days Jāmbavān acknowledged his defeat and praised Hari He bestowed his daughter Jāmbavati and the jewel on Kṛṣna[3] Attained salvation by *satsanga*,[4] present at *Rāma's abhiṣeka*[5]

[1] Bha VIII 21 8 Br III 7 300-4, Vi IV 13 32 58 [2] Bhā IX 10 19 and 44 [3] Bhā X 56 14-32, Br III 71 35, M 45 7-8, 12 6, Va 96 34 [4] Bhā XI 12 6 [5] Vi IV 4 100

Jāmbūnadam—gold formed from the earth on the banks of the river Jambu largely used by celestials

Bha V 16 20 21, Br II 17 30 31, Vi II 2 23

Jambunadi—a R in Jambūdvipa famous for gold

Vi II 2 21

Jaradgavavīthi—consists of Jyeṣtha Viśakha and Anurādhā in the middle path

Br III 3 50 Va 66 50

Jāladhi—a Bhārgavagotrakara

M 195 22

Jalamdh(a)ra—*a tīrtham* sacred to Lalitā,[1] *sacred to* Viśvamukhi and the Pitrs[2]

[1] Br IV 44 95 [2] M 13 46 22 64

Jalamdharam Pītham—in the breasts of the personified Veda

Va. 104 80

Jalavasını—a Devı and wıfe of Kṛṣna

Va 96 234

Jalesvaram—one of the eıght places sacred to Śıva ın Benares

M 181 28

Jahnavı—the wıfe of Śamtanu mother of Devavrta

M. 50 44 5

Jahnavısuta—see Ganga

Br III 10 35 56 48 66 28

Jıgısu—a Prthuka god

Br II 36 73

Jıta (ı)—one of the five sons of Yadu

Va 94 2

Jıta (ıı)—a sage of the XII epoch of Manu

Vı III 2 44

Jıtas—the Jayadevas of the Svayambhuva epoch [1] son of Brahma [2]

[1] Br III. 3 8 Va 66 8 [2] Va 31 4

Jıtavrata—a son of Havırdhana

Bha IV 24 8

Jıdajıtas—Brahmā s sons

Va 31 4

Jıllakas—(c) an eastern country

Br II 16 52

Jısṭa—one of the ten branches of the Sukarma devas

Va 100 94

Jıṣnu—a name of Arjuna

Bha I 16 1ff, Va 25 39 30 99, 62, 49, 97 3

Jıhvaka—a Bhārgava *gotrakara*

M 195 27

Jınadharma—alıen to Veda, of Hetuvāda, ınduced by Brhaspatı Indra overcame Rajı's sons

M 24 47 8

Jīmuta (I)—a son of Vyoma and father of Vıkrtı (Vımala-*M* P)

Bha IX 24 4 Br III 70 41 M 44 40 41 Va 95 40 Vı IV 12 41

Jīmuta (II)a son of Vapuṣmān after whom came a kıngdom

Br II 14 32 33 Va 33 28 29, Vı II 4 23 29

Jīmūta (III)—a monkey chıef

Br III 7 240

Jımuta (IV)—a Mt that entered the sea from fear of Indra

M 121 75

Jīmūtam—a regıon of Śālmalıdvıpa adjoınıng the Balāhaka hıll

Br II 19 44 Va 49 40

Jimūtas—clouds of the Āgneya type without lightning, under the control of Pravāha air

Br II 22 36, Va 51, 5, 31

Jīrakam—one of the eight Saubhāgyams

M. 60 27

Jīva (I)—is Guru planet

M 93 10 and 16, Va 111 5

Jīva (II)—the vital *prāna*, Lord lives in every creature like the *akaśa*, all-pervading in respective pots

Va 102 101

Jīvan—months of Nabha and Nabhasya

Br I 13 9, Va 30 8

Jīvanti—a Bhārgava gotrakara

M 195 18

Jivas—four classes born of *sveda*, *aṇḍa*, *udbhija* and *jarayu*, and Jivātma subject to Iśvara is one view

M 1 31, 3 28

Jīvini—a Rahasyayogini Śakti

Br IV 19 48

Jrmbhana—a commander of Bhaṇḍa

Br IV 21 80

Jrmbhini—a Śakti on the second *parva* of the Kiri-cakra, in one of the eight quarters of the sixth *parva*

Br IV 20 6, 38, 57, 84 34 62

Jetā—one of the 20 Amıtābha gana

Br IV 1 16, Va 100 16

Jaıgışavya (I)—Taught *yoga* to Visvaksena, wife Aparnā, a daughter of Menā, got his *siddhi* at Benares

Bha IX 21 26, M 13 9, 180 57

Jaıgīsavya (II)—the son of Śatsalāka (Śataśılaka) married Ekapātala, a daughter of Himavān, mind-born sons Śankha and Likhita

Br III 10 20 21, Va 72 18-19

Jaıgışavya (III)—the *avatār* of the Lord in the 7th dvāpara with *four sons*

Va 23 138

Jaıgısavya (IV)—a Ṛtvık at the sacrifice of Brahmā

Va 106 36

Jaıtyadrauni—a Pravara of Angıras

M 196 17

Jaıtra (I)—a servant of Kṛṣna

Bha X 71 12

Jaıtra (II)—the chariot of Kṛṣna, that entered the sea before he left for Heaven

Vi. V 37 51

Jaımını (I)—a pupil of Vyāsa in charge of Sāma Veda (Chandogasamhitā) Was invited for Yudhışṭhıra's Rājasūya His disciple was Hıraṇyanābha,[1] a Śrutarṣı who taught *his son* Sumantu,[2] *an authority on* Yoga[3]

[1] Bha I 4 21, IX 12 3, X 74 8, XII 6 53 and 75 Va. 60 13, 18, 61 26, Vi III 4 9 [2] Br II 1 13, 34 4 and 13, 35 48, III 33 7, 35 3, Vi. III 6 1 2 [3] Va. 88 207, Vi. IV 4 107

Jaımını (II)—a Lāngala.

Va 61 42

Jaivantyayani—an Arṣeya pravara of Bhargavas

M. 195 37

Jaihmapa—Śveta Parāsaras

M. 201. 33

Jaihvalayani—a Pravara of Angiras

M. 196 17

Jyamagha (I)—a son of Rucaka (Puravṛt-Vi P) banished out of the land by his elder brothers who were kings, surrounded by Brahmans he lived in a fearful forest in peace, soon he set out with a chariot and a flag towards the kingdom on the Narmadā single-handed and reached the hill Ṛkṣavān, his wife was Saivya, but they had no son In the battle he won victory, and soon got a daughter, whom he called Śnusā, (daughter-in law) adding to his wife that the son to be born would be her husband, the son was Vaisa, the Vidarbha, who married Snuṣa, and got two sons, Kratha and Kausika,[1] his line[2]

[1] Bha. IX. 23 35-39 Br I 1. 22 III. 70 29-49 M. 44 28-36 Va. 1. 144, 95 28-36 Vi IV 12 11-36 [2] Va 95 36-47

Jyamahani—a pupil of Langala

Br II. 35 48

Jyestha—one of the 20 Amitabha ganas

Va. 100 17

Jyestha sama—a sukta of the Sama Veda to be recited at the Śrāddha or in installing an image

M. 17 38 58 36 93 30 265 27

Jyeṣtha samaga—fit for Śrāddha feeding

Vā 83 54. Vi. III. 15 2

Jyesthā (I)—constellation on the left shoulder of Śiśumāra,[1] Śrāddha performed that day gives one overlordship[2]

[1] Bha V 23 6 Va 66 50 [2] Br III 18 9

Jyestha (II)—*an evil spirit*

Bha X. 6 28, Br IV 19 73

Jyeṣṭha (III)—a mind-born mother

M. 179 20

Jyeṣṭhas—Prajāpatis born of Brahmā's ears

Va 65 58

Jyoti (I)—a R of Śālmalidvipa

Br II 19 46

Jyoti (II)—a Vamśavartin God

Br II 36 30

Jyoti (III)—a son of Vasiṣṭha and a Prajāpati of the vārociṣa epoch

M. 9 9

Jyoti (IV)—a Marut gana

M 171 52

Jyoti (V)—one of the twenty Sutapa ganas

Va 100 14

Jyoti (VI)—a sage of the Tāmasa epoch

Vi. III 1 18

Jyotirgana vivecana (jyotirganavicintana)—reckoning and research in astronomy with the help of the Śāstras, experience observation, and comparison, physical eyes, science, waters, writing and counting are essential instruments in this science

Br II 24 152 Va 53 123

Jyotirdhāman—one of the seven sages of Tāmasa epoch; a Bhārgava

Bhā VIII 1 28 Br II 36 47.

Jyotisa—the science of Astronomy begins in Dvāpara,[1] a part of Visnu,[2] attributed to Garga who learnt it from Śesa.[3]

[1] M 144 22, Vā 66 52 [2] Vi V 1 37 [3] Bhā X 8 5, Br II 21 36, 22 3, III 5 80, Vi II 5 26

Jyotisāmpati—Rāma addressed as

Va 108 22

Jyotiska—a peak of Meru full of precious stones, here Ādityas, Vasus, Aśvins, Guhyakas, Yaksas, other sages, Apsaras, all worship Paśupati besides Nandi and Gangā

Va 30 81-92

Jyotistama—a Gandharva

Br III 7 11

Jyotismat (I)—a boundary hill in Plaksadvīpa

Bha V 20 4

Jyotiṣmat (II)—one of the ten sons of Kardama and king of Kuśadvipa which he divided among his seven sons, Udbhijja, Venumān, Vairatha, Lavana, Dhrti, Prabhākara and Kapila

Br II 14 9, 27-28

Jyotismat (III)—a name in the first Marut gana

Br III 5 92, Vā 67 123

Jyotismat (IV)—(Bhārgava) a sage of the Rohita epoch

Br IV 1 63 Vi III 2 23

Jyotismat (V)—one of the ten sons of Svāyambhuva Manu

M 9 5, Br II 13 104

Jyotiṣmat (VI)—a grandson of Svāyambhuva Manu; consecrated for Kuśadvīpa.

Vā. 31. 18; 33. 9, 12.

Jyotiṣmat (VII)—a son of Priyavrata and king of Kuśadvīpa.

Vi. II. 1. 8, 13.

Jyotiṣmatī—R. a tributary of the Sarasvatī, flows from Varcovan lake.

Br. II. 18. 66. M. 121. 65; Vā. 47. 63.

Jyotiṣmanta—a Devagaṇa with Yama as their lord; Vasus.

Br. III. 1. 52. M. 5. 20.

Jyotsnā (I)—a R. from the Sarayū (or Mānasa ?).

Br. II. 18. 71.

Jyotsnā (II)—a *kala* of the moon.

Br. IV. 35. 92.

Jyotsnā (III)—a *tanu* of Prajāpati; men created from it were all delightful beings; of *satva* quality.

Vā. 9. 20; Br. II. 8. 21.

Jyotsnā (IV)—a R. from the Śveta.

Vā. 47. 68.

Jyotsnāmukhī—a mind-born mother.

M. 179. 26.

Jyotsni—a Śakti on the Ṣoḍaśa patrābja.

Br. IV. 32. 11.

Jvaram—the effulgence of Maheśvara, as divided among created beings

Va 30 298-305

Jvara (I)—one of the 11 Rudras

Vā 66 69

Jvara (II)—2 different kinds of, Vaiṣṇava, Māheśvara

Vi V 33 14-18

Jvalana—the wife of Aneyu (Riveyu-*Vā P*) and a daughter of Taksaka, mother of Antinara

M 49 6-7, Va 99 128

Jvāla (I)—(Angāraka) a class of *piśacas*

Br III 7 377

Jvalā (II)—after the conquest of the three worlds by Visnu, the Devas, including Brahmā praised him, Brahmā was the creator while Visnu was the creator and destroyer of worlds, during their discussion there was a *jvāla* in the north which spread over all the worlds out of which came Linga which went on growing To see its beginning and end both agreed to go above and below respectively, they went on for 1000 years, it was beyond reckoning, hence both praised Śiva for light, Śiva said that Brahmā was the right hand and Visnu his left hand and disappeared

Va 55 17-61

Jvālamalinikā—an Aksara Devi,[1] killed Trikarnika, a commander of Bhanda[2]

[1] Br IV 19 59 [2] Ib 25 98, 37 35

Jvalamukhī—a mother-goddess

M. 179 32, 33

T to N

Tankanās—the horses of Tankana country.

Br. IV. 16, 16

Ṭankahastā—a Śakti.

Br. IV. 44. 87.

Tamkārinī—a Śakti.

Br. IV. 44. 88.

Tavargamandiṭākāra—also Vimalā and Sarasvatī on the Sarvarogahara cakra.

Br. IV. 37. 5.

Damkāri—a Śakti.

Br. IV. 44. 88.

Dākini (I)—an attendant on Śiva.

Br. III 41 30

Dākinī (II)—a Śakti on the fourth *parva* of Kiricakra.

Br. IV. 20 16.

Dibika—killed by Krsna.

Bhā X. 52. [56 (V) 8], 57. 14. [1]

Dimbhaka—a Dānava king.

Br. IV. 29. 122.

Nāmini—a Śakti.

Br. IV. 44 88